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FOREWORD

We dedicate this number to the National Council of the Congregational Churches of America; and to that spirit of unity, love, and progress which is leading the churches into enlarging realms of national and international activity.

It is a highly illustrated number. By means of certain economies and bettered advertising returns, and through the liberality of the Tudor Press of Boston, we are able to give our readers some idea of the pictorial possibilities of missionary journalism. Perhaps, too, the pictures will accentuate the fact that beauty, as well as truth and goodness, is to be found in missions.

As for the contents of the magazine, they need no explanation. Missionary work in both China and Japan, administratively considered, is in the throes of revolution—or, to use a better term, evolution. For both lands, optimism is the note.

Should copies of our lithographic section in separate form be desired, they can be secured at fifteen cents each, postpaid, so long as the limited supply lasts. Order of Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

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NEWS

CHINA INFORMATION, TO APRIL 15

A general withdrawal of the Board's force from the nine stations of the North China Mission is taking place as a preventive measure and as a means of best helping the Chinese Christians at this critical hour.

Some of these missionaries are being advised to come home on furloughs ordinarily due in 1927 and 1928. Some may go to Korea and Japan to work on the language or to help in mission work there. A few will probably remain in North China for *liaison* purposes.

The majority of Shaowu missionaries now in Formosa will remain there awaiting developments.

Several Foochow missionaries have returned to Foochow and for the most part are at work.

At Shanghai there are three families, including the Rawlinsons, who live there.

The Board has decided to issue an emergency weekly bulletin on "China News," to be sent, during the crisis, to the families of the China missionaries, pastors, all special donors, Corporate Members, the Prudential Committee and the officers of the denomination, including the State Superintendents, Regional Offices, and the Commission on Missions. Any others wishing copies will be gladly accommodated as long as the supply holds out. Write to Harvey L. Meeken, 14 Beacon Street, Boston.

The various missions of the Board in China have turned over to the Chinese Christians full responsibility for all mission work, and this new burden is being assumed with rare intelligence, fidelity and devotion.

Our Chinese Christian brethren have never seemed so desirous as now of having the missionaries return to a place beside them in the overwhelming task that confronts the Church in China.

Pray for the Chinese Christians.

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

THOSE MEDDLESOME MISSIONARIES

LATELY we have received suggestions that we "answer" So-and-so, who intimates that America would have very few international problems if it kept all its missionaries at home, or that China would be as peaceful as a millpond if the missionary were not where he could teach the young idea how to shoot. No answer is really called for, and we question whether it would be of any practical use if given. We are more inclined to point out the futility of such criticisms as are appearing these days.

The missionary does stir things up. He cannot seem to help it somehow. There is something in him, and in his teaching, and in his religion, that causes all sorts of trouble for some. And the strangest thing about it is that the more closely he resembles Jesus Christ, the more likely he is to be one "who stirreth up the people." He certainly does get in the way, and it is not to be wondered at that some people want to get rid of him.

But what can be done? Lo, the poor missionary! He won't stay at home, he won't keep quiet, he won't eliminate himself from the center of world interest. If all the missionaries were removed from China today, how long would it be before twice as many young zealots were on their way to that field?

And what shall we say about these poor, misguided enthusiasts back home who would support those young apostles with their last dollar! Intelligent Americans they are—readers, too, of these very papers that preach against this missionary menace—and yet right now they are increasing in number and are pouring more gold into the missionary hoppers than ever before. Just as the people who fear the sad effect of missionaries upon America and the world love to share their misgivings with us, so these missionaries and their friends are possessed with the love of sharing the Life with other races and nations.

The futility of trying to stop this thing must grow upon us the more we study it. Probably the "heathen will rage," as they always have, and many will go on "imagining vain things," as they did in the days of the Psalmist. Those who set themselves up as kings will continue to counsel together. But that is all it will amount to. What earthly power, or group of powers, can stop the movement that began at Calvary and the Mount of Olives?

THE CHINESE CHRISTIAN ATTITUDE

A REPORT of a mass meeting of a thousand Chinese Christians held in Shanghai in February has just been received at the headquarters of the American Board. This gathering was interdenominational, representing various communions, and the result of the meeting was the issuance of three documents, one addressed to Chinese Christians, one to those opposing the Christian Movement, and one "To our Christian Co-workers." We are privileged to quote a portion of this letter manifesto, which makes it very plain that the Chinese Christian Church trusts the missionaries of the West and wants their continued coöperation. The document refers to the present crisis as "a struggle for a stronger and freer national life, for a fuller and richer content in the life of the masses, for a more worthy place in the family of nations, and for a new cultural expression which will unite the best in our intellectual and spiritual life with the best in modern scientific civilization." Then it goes on with an appeal for the continuance of financial and missionary assistance:—

"In this crucial experience through which we are passing we need the continued coöperation of the older Christian communions of the West, and of our missionary co-workers in China. None realize better than ourselves our unpreparedness to carry on the Christian Movement which thus far has been fostered largely by the churches of the West. . . . As followers of Christ, all of us should always let our love triumph over any sense of being misunderstood or unjustly treated, over considerations of national prestige or personal safety, over differences of opinion, over pride and prejudice. Whatever happens to our institutions and programs of work, we need your best contribution, which is the sharing with us of your deepest personal experience of God through Christ. We invite you to identify yourselves fully with the Chinese people in accepting the risk involved in the voluntary surrender of your extra-territorial status, and with the Chinese Church by merging your present missionary organizations with it, thus bringing directly to the church the gift of all your knowledge and experience. As followers of Christ, the Prince of peace and good will, shall not missionaries and Chinese Christians unite in undertaking the ministry of sympathy, understanding, and reconciliation in the midst of strained relationships of all kinds?"

Referring again to the missionaries in closing, these Chinese friends say: "We wish again to ex-

press to them our deep appreciation of the noble work which they have been carrying on in China, to assure them of our continued trust and affection, and to record herewith our conviction that they have a permanent and fruitful place in the service of Christ among our people."

THE NEED OF THE HOUR

THE need of the hour, so far as the churches in the United States are concerned, is for strong and outspoken sympathy for both the missionaries and the Chinese Christians who are caught in this emergency and are subjected to its trials and problems; and a generous rising to the support not only of their missionaries, but even more now, of the Chinese churches and their leaders who are taking over administrative responsibility which can be financed but in small part by the gifts of the Chinese churches now; for which, if they are to go on with strength and effectiveness, must be forthcoming generous provision from America.

This giving has now to be made not simply to missionaries whom the churches here know and have supported, and with whom they may be in communication, but to Chinese pastors, teachers, managers, whom they do not know personally, whom they have not seen, with whom they have not been in communication, but whom they are now called upon to trust as their brethren, upon whom the care of the work has been put in the sudden changes that have been called for by these new conditions.

Such transfer of responsibility from mission to church has long been the aim of our missionary work in China, as elsewhere; steps have been taken thereto gradually, carefully, and with success in all the China fields. The process has been of necessity speeded up, and the transfers made sharply and to the full, because now the national spirit is running so strong that institutions and activities to be maintained and pressed forward in China must be directly and closely related to the Chinese themselves. It is a critical and challenging hour, which is full of appeal to our missionary representatives on the field; an hour in which the appeal comes inescapably to the constituency in this homeland to stand by with increasing sympathy and generosity, that the Christian forces of America may support the Christian forces of China in their time both of trial and of opportunity.

INTERCESSION FOR CHINA

THE Board appeals to the people of the Congregational churches, in their public and private prayer, to remember China, and in so doing to dedicate themselves anew to the task of establishing the Kingdom of righteousness and peace in that strife-ridden land.

LET US PRAY:

1. For the missionaries of the American Board and other Boards in China; that in these days of turmoil and revolution they and their children may be preserved from harm; that their testimony for Christ may be clear and convincing; that continuing at their tasks, they may render the greater service because set in the midst of perilous times.

2. For the members and officers of our Chinese churches and all Christians in that land; that by patience and sacrificial love they may commend the Gospel of Jesus Christ; that they may be spared from persecution; but that, if persecution arises, their faith may fail not; that through Divine aid they may be equal to the new responsibilities thrust upon them in the management of the institutions which we have planted in their midst.

3. For the Congregational people of America, who, under God, have achieved so many victories for Christ in those sections of China where their missionaries have lived and served; that they may prove steadfast in the hour of trial; that in no respect may they disappoint or fail the men and women who represent them in that remote and needy field; that with unwavering faith and quick liberality they may stand ready to help as the occasion demands.

4. For our Government and the other Governments involved in the China situation; that they may

See no evil in us

Speak no evil of us

be given wisdom in dealing with the warring factions of that land; that they may have a sympathetic understanding of the aspirations of the Chinese people as a whole, and may display patience and generosity of spirit in an effort to bring China into a sisterhood of friendly states.

EVANGELISM IN JAPAN

THE churches, formed in Japan through the effort of the American Board missionaries, with remarkable speed achieved independence and self-direction. These churches, called "Kumiai," revealed a capacity for self-control and self-propagation that commanded the confidence of the missionaries and the Board, all of which resulted in their taking a leading part in the evangelistic work over the field. The Kumiai National Council, well organized and officered, rapidly became the agency for the extension work of the churches. The Evangelistic Committee of this national body accepted the care of the weaker churches and promoted evangelistic campaigns for strengthening the churches, and for extending the work into new places. The American Board appropriation for evangelistic work in Japan has been used for several years now by this Committee, along with contributions of the 150 or so Kumiai churches. The mission was represented on this Committee, and missionaries joined with Japanese pastors in the special evangelistic campaigns.

A considerable number of American Board ordained missionaries in Japan lived in various centers, one family in each place, widely scattered over the Empire, and generally referred to as "evangelistic missionaries." These were a part of the evangelistic forces for local as well as for campaign operations under the Central Committee. Between campaigns these missionaries were expected to cooperate with the local churches and pastors in various forms of local service in their respective fields. In the last few years some of the younger evangelistic missionaries in particular seemed to feel that they were not called upon for sufficient work by the local pastors and churches to warrant their remaining at their posts. While there were unlimited opportunities for personal contacts with adults and youth at each of the stations, appropriations were too limited to permit opening special lines of aggressive work. Some of the missionaries felt sensitive about taking individual initiative in any direction and so waited upon the invitation of the local pastors. As these invitations did not materialize, some suggested giving up the work entirely, on the ground that the Japanese pastors did not desire or require their services.

Under these conditions nearly two years ago the Prudential Committee decided to send no more ordained missionaries to Japan for that kind of evangelistic work. This decision led to the appointment by the mission and the Kumiai body of influential committees to look into the situation and discover some better or more satisfactory plan for coöperation in the field of evangelism. Neither of these bodies nor the American Board has in any measure lost its eagerness for evangelistic work. It is a question of method. All agree that evangelism should pervade every phase of mission and church operation, and that there must be the closest possible coöperation between the Japanese churches and the missionaries and the American Board. There is every assurance that the Kumiai leaders wish the missionaries to remain.

The Social Center in Osaka under Miss Cary and Mr. Moran has already developed into an effective evangelistic agency, and as such is commanding wide attention. The special religious awakening in Doshisha and Kobe College and the Baikwa Girls' School, reported elsewhere in this number, shows that a school may become a mighty evangelizing force. There has been no lessening of interest on the part of the American Board in the program of evangelism in Japan. There is no weakening of purpose to strengthen those agencies in every way at its command. The two committees of the Kumiai Church and the mission, now studying the subject, undoubtedly will find a way of coöperation which will greatly strengthen the evangelistic force of the

Feel no evil against us

And don't use force

Christian message for all classes in that Empire. Changed conditions require new methods, and to meet this situation, the Board is ready to act to the limit of its ability.

MR. AND MRS. LOCKWOOD AND ALTHEA

MISSIONARIES FOR MICRONESIA

WE feel like singing the Doxology. A missionary family for the Marshall Islands has been found. For ten years this search has been going on with most discouraging results, no one seemingly being willing to give himself to such a small, unpromising people so far removed from the great movements of the day.

Meanwhile Miss Jessie Hoppin has been carrying on at Jaluit, refusing all efforts to induce her to take a furlough, and spending herself with energy miraculously renewed in church, school and home service among the people of the low islands of that group. She has not seen America for eighteen years; nor have the Baldwin sisters on Kusaie been home in sixteen years! And this in a climate and under conditions that are supposed to wear down a rugged man inside of five years. We like to believe that now they will feel it possible to come to America for that recuperation in body and mind that every missionary needs.

The volunteers for service in this "most altruistic" work of the Board are Rev. and Mrs. George C. Lockwood, born, raised, and educated in the Middle West. Mr. Lockwood is a native of Fennville, Mich., while Mrs. Lockwood was born in Wisconsin, at Adell. Both studied together at Northwestern College, and at the Evangelical Theological Seminary, Naperville, Ill., and at the Western State Normal School. Both seem to have the character, endurance and spirit required for their difficult task. They will proceed to the field this summer *via* Japan.

THE UNJUST SIDE OF OUR IMMIGRATION LAWS

REV. AND MRS. HERBERT M. IRWIN are missionaries of the American Board, at present located in Greece. Mrs. Irwin was an American by birth before her marriage to Mr. Irwin, a Canadian, and her forebears for many generations had been Americans. By her marriage she lost her American citizenship and became a Canadian subject. In 1903 they were appointed missionaries of the American Board and were located in Talas, near Cesarea, in the interior of Turkey. On December 6, 1905, a son, Hugh DuVal, was born to them. In due time Hugh returned to Canada for his education. When his studies were completed, he took a position in the banking house of his uncle, his mother's brother, an American citizen, in New York City. In taking this position Hugh entered upon what he and his uncle hoped would be his life work, but he had only a six months' residence permit from the Department of Immigration in Washington. He applied for permission to remain indefinitely. The answer came in the form of a declaration that unless he left the country at once he would be put under arrest. He withdrew to Montreal and there is waiting for formal action from Washington in response to his request to continue in his position in his uncle's banking house in New York.

The American Board has taken up the question with the Department of Immigration, which gave an adverse decision under the law. An appeal was made to the Department of State. The reply comes from the Chief Visa Officer of the State Department as follows:—

> "While the unusual circumstances of the case are appreciated, and I should be glad to be of assistance to you, I regret to say that there is no action which may be taken under the law to expedite the granting of a visa to Mr. Irwin. Section 12 of the Immigration Act of 1924 makes it clear that he must be charged to the Turkish quota, if he comes to the United States for permanent residence. The Act is quite specific on this point and makes no provision for the exercise of administrative discretion in favor of the children of missionaries or others."

Since Mr. and Mrs. Irwin were and still are citizens of Canada, and since Hugh was born in Turkey, he is ineligible to entrance into the United States except under the Turkish quota, which is one hundred a year, with a long waiting list that would make Hugh's admission into the United States improbable within twenty years or more. Having been born in Turkey, this fact, so far as entrance into this country is concerned, will always stand against him, and neither the Department of Immigration nor the State Department can suggest any way by which this handicap can be removed.

TURKEY OPENS THE WAY FOR THE DOCTOR

A HAPPY surprise greeted the Board late on Saturday, March 26. A cable from our Committee *ad Interim* in session in Constantinople was received, saying, "Embassy holds assurance medical permits Shepard, Dodd, Dewey, Nute."

Dr. Shepard, who for three years had been waiting and hoping for this permission, had only recently accepted temporary service under the Presbyterian Board and was about to sail for Tabriz, Persia. It had been agreed, however, that if the way should open for him to practice in Turkey, the Presbyterian Board would release him. Immediately upon receipt of the cable plans were changed; the Presbyterian Board promptly released him, and he sailed for Constantinople with his family on April 6, just ten days after the receipt of the cable.

Doctors Dodd and Dewey are serving the Near East Relief in Syria and the Caucasus, while Dr. Nute is in temporary charge of the school in Tarsus. These three may not at once be able to pass their heavy responsibilities over to others, but apparently the Turkish Government has cleared the way for their return to medical practice in Turkey.

Once more the Turks have been more generous than we had anticipated. When the treaty was drafted at Lausanne in 1923 it failed to include provision for any but citizens of the Turkish Republic to practice medicine in Turkey. Some doctors already holding permits under the old *régime* were permitted to continue, and thus three of our hospitals have been operating. Repeatedly applications have been made in behalf of these four young doctors. Exception to the general rule was claimed because they had been practicing in Turkey and had been prevented taking the regular government examinations for license by the disturbed state of the country. Though these applications were not granted, hope was extended that if the United States should ratify a treaty with Turkey the necessary licenses might be granted. Now, though our Senate failed to ratify the treaty, the Turkish authorities seem to have cut the red tape and made possible the continued helpfulness of our medical service in Turkey.

The patience and personal friendliness of Admiral Bristol in these negotiations are in no small measure responsible for this favorable attitude on the part of the Turks.

AMERICA AND THE TEN THOUSAND

THERE are ten thousand foreign students, in round numbers, studying now in American colleges and universities. And these students will return some day to their own countries to fill positions of influence. When they leave our ports they will either be deeply interested in building up good will among the nations or they will be indifferent or opposed to the cause of interracial and international understanding. Much depends upon the friendships they make in this country. The impressions migrating students receive in America affect their lives, but no less important is the interpretation they give to Americans of life in foreign countries. Friendships between foreign students and Americans give a blow to narrow provincialism.

The Committee on Friendly Relations Among Foreign Students of the Y. M. C. A. has as its purpose the fostering of friendships between students from other lands and Americans. The purpose of the organization is to bring these students into closer contact with the people of this country. They wish to see the best homes of America open to foreign students; for experience shows that a student from abroad receives the best impressions of American life if he has been received as a friend in the best type of American family.

"A NEW ENGLANDER IN JAPAN"

A BOOK of real value to the student of missions in Japan is soon to come off the press. It is a biography of the Board's first missionary in that field—the noted missionary statesman, the late Dr. Daniel Crosby Greene. The author is Dr. Greene's eldest son, Prof. Evarts B. Greene, of the University of Illinois.

As many of our readers remember, Dr. Greene was an American whose work took him to Japan near the beginning of that transition from medieval to modern conditions, which is known as the Era of Meiji. A New Englander by birth and training, he took a liberal view of the missionary function, following with sympathy the radical changes—political, economic, and intellectual—which were taking place about him. He was thus brought into friendly contact with some outstanding personalities of his time, both Japanese and foreign. As a translator of the New Testament, he had to consider the influence of changing conditions on the Japanese language, and his standing as an expert in "things Japanese" was attested by his election to the presidency of the Asiatic Society.

Through many years of residence in Kobe, Yokohama, and Kyoto, and frequent tours in less familiar parts of the country, he came to have an unusual understanding of the Japanese people. At Tokyo, especially, where more than half of his missionary career was spent, he kept in close touch with international problems, and was able to give substantial service as a mediator between Eastern and Western points of view.

All this, and more, brought out by the author, makes the book an important contribution to the study of that period of Japanese history in which Protestant missions became established and the church nationalized.

THE MISSION TRAGEDY IN CHINA!

This editorial that appeared in "The Houston Chronicle" on April 1 is a most agreeable change from the recent utterances of certain Boston, New York, and Chicago papers. Its sympathetic tone will greatly hearten the thousands in America who love the missionary, believe in him and his cause. Yet even this needs qualifying where it intimates that our work is done in China. Quite the contrary.

PERHAPS the greatest tragedy in China today is the seeming ruin that has been brought on the work of the Christian missionaries. Heartbroken and in despair, men and women who have given their lives to working for the Chinese are quitting their posts.

They desired only to do good, and they spent their lives in doing good, but now they find themselves cast out by the very people they have served; not, of course, by those individuals with whom they have come in actual contact, but by other millions of Chinese who know them only as foreigners.

"We have tried to force a faith on the Chinese," say certain writers in America, taking advantage of widespread misinformation concerning all things Chinese.

Nothing could be farther from the truth. The missionary has asked the aid of no government, he has wanted the use of no force. In no sense has there been any attempt to force anything on the Chinese.

The missionaries have gone demanding nothing, not even admission to cities or territories where they might not be wanted, but offering to give many things which the Chinese had not. Prior to the present crisis they asked the nations not to use force to protect them in case of outbreaks.

They knew that the appearance of guns and ships meant defeat for their cause, whatever reason there might be for the presence of the guns and ships. Their mission was to win the hearts of the Chinese, to show them a better way of life, to inspire them with the message of Christianity, a message of mercy and justice and love.

To have countenanced the use of force would have been bad enough if they had desired only to gain Chinese friendship, but to have countenanced its use in connection with the teaching of Christianity would have been to condemn them out of their own mouths.

The position of the missionary in China has been an unusually difficult one. Politically he has had to be neutral, of course, and yet in case of a battle of right against wrong, such as the present nationalist movement is claimed to be, he could not be neutral without blinding himself to the very principles he was trying to teach the people. How could a people be expected to respect a teacher who taught them of justice and right, but could see nothing to interest him in a nation-wide attempt to throw off injustice and oppression?

The missionary in China has seen his own people take ports and concessions, seen their ships of war ply Chinese waters, seen them clutch Chinese sovereignty by means of unequal treaties, and he has had to answer to the intelligent Oriental's "why?" He has had to explain how Christian nations could so readily support this or that barbarous war lord; how they could be quite so ready to shoot into crowds of Chinese at the treaty ports; how they could be quite so set on profiting from the abominable industrial conditions that existed at those ports.

And above all, he has had to explain how "Christian" nations could bring on mankind such an appalling calamity as the World War.

He has been inseparably linked in the Chinese mind with the foreign trader and the acts of foreign governments, and it seems now that all his patience, all his zeal to spread the Gospel of Christ, has not been sufficient to overcome the handicap that was forced on him.

His forbears carried the Gospel, along with civilization, to new lands. He himself faced the stupendous task of carrying the Gospel, and a good deal of the new civilization, into an old land of a vastly old civilization.

His forbears had to contend only with men of barbaric thought, whereas he has had opposing him men of intelligence wedded to a non-Christian philosophy, men willing to admit, perhaps, the shortcomings of their present-day civilization, but denying the superior worth of the fundamental concepts of the new civilization. His work has had to do with the poor and the ignorant, but always he has had to win these from native leaders, as well as to arouse their zeal for the new faith.

No wonder his progress has been slow, and no wonder he grieves bitterly over the tragedy that has come.

Still, he has raised up in China more than two million native Christians—not many in such a populous land, but enough to spread the Christian faith if they have the zeal to spread it. And with the coming of a new China, with more literacy and more means of communication, there is the chance that they can reach the heart of the people.

In any case, that is the chief opportunity now for Christianity in China. The foreign missionaries, for the time at least, have done their work. The fate of their cause in this generation rests in the hands of their Chinese followers. Many a lifelong servant of the Master in China will watch from the side lines in anxiety the way in which the Chinese converts "carry on."

CHINESE LEADERSHIP

By GEORGE W. SHEPHERD

This story of the Chinese pastor at Kienning during the first hectic days of Nationalistic occupation suggests the possibilities of future missionary service under Chinese leadership. The Board may well take heart as it turns over the prime responsibility for the work to such men.

Mr. Shepherd, of the Shaowu Mission, is now at Shanghai waiting for a chance to return to Kienning—and to the larger work ahead.

FROM its inception the Nationalist Government at Kienning has been favorably disposed toward the work of the church and the mission. This may be accounted for by the fact that the incoming officials were almost entirely local men who had been more or less friendly for years. Those who came in from other centers brought with them more or less anti-foreign and anti-Christian ideas, but the public sentiment was so strongly in favor of the church and its work that not the slightest trace of opposition ever appeared. The posters and hand-bills that came in shoals through the Post Office from other Kuo Min Tang headquarters, and which invited the people to "Down with the church," "Down with the missionaries and all the Imperialists," and "Down with everything else related in any way to the old order of things," were never pasted on the walls or distributed to the populace, because, in the words of the Committee, "These people are our friends."

The pastor of the local church, a modern trained man, with a whole-hearted, enlightened devotion to Jesus Christ and His Church, has for years been interested in the community affairs of his own town, and had, through his consistent Christ-like walk, earned the respect of the neighborhood. As soon as the new government established itself he called on the officials and gentry, and expressed his willingness to assist in the working of the new administration. Though not a member of the Kuo Min Tang, he was accepted as a leading citizen, and invited to share in the deliberations of the members of the Executive Committee. When the military commander arrived to take up his residence, the pastor called immediately to pay his respects, and came away with the assurance that he had made a friend of the commander himself. A few days later the military asked for the use of the church auditorium on rainy days, and it was given without the slightest hesitancy, since the soldiers had no other suitable place for their regular instruction classes. Within a few days the pastor had made the incoming officials realize, what the entire community had known for years, that he and his organization were at the service of any one who needed help. Day and night, as usual, he was to be seen attending to other people's needs, with never the slightest suggestion that he had any of his own. Spending his own private funds in assisting others, and never grudging an elaborate feast in order to deepen and broaden his friendships, he continued to hold the admiration of all his foreign and Chinese friends. Declaring boldly, and in every place, that he was the servant of Jesus Christ, and that he drew his inspiration from direct contact with Him, he made all who knew him feel that he had a living religion.

Little wonder that those who came to scoff remained to pray, and those who would oppose his church and his foreign friends found it impossible to stir up the people against him. On Sunday mornings the services were sprinkled with those who in other towns had bitterly opposed the work of the Christian Church. It amazed us that one man could have so much influence during a time when lawlessness seemed to be the order of the day. We can come to but one conclusion—that we believe Jesus Christ still lives in the hearts of his followers in China, and the kind of gentry and officials, as well as the people, with whom we have been associated at Kienning represent and embody the real spirit of the Chinese. When the excitement and momentum of the revolution have died, the church will find that in most places it has the sympathy, admiration, and support of the people of this land.

The church at Kienning has nothing that would cause the people to designate it as a foreign institution, though everybody knows that it is the fruit of the gifts and labors of friends from overseas. The gold lettering above the entrance announces that it is the Chinese Christian Church, but what is more important still, it has become a part of the life of the people. The members are free to change their organization as often as they have a mind to. Quite recently they have taken over the committee form of government which they think is best suited to their needs. To read the names of the committees appointed to perform the various duties and functions of the church and its work in the community, is to think that you are reading the outline of the organization of the Kuo Min Tang. Records, Finance, Propaganda, Youth, Benevolence, etc., etc., are mere names of committees that hustle around as though their Father's business was really urgent. Any other names or organization would do just as well if you had the same spirit behind them.

When the missionaries were requested by the Consul to come down to the coast, they attended a Communion Service which left tears in the eyes of all who were present, and as their boats glided down the river they were sorrowful indeed. There was nothing to turn over to the church, and it was not necessary to close any departments of the work, because it had all been the work of the church for

years. Kienning is shouting for its missionaries to return, and is suggesting that in future they call themselves by their correct title—"Advisers to the Chinese Church." The local Nationalist Government is offering passports and a safe escort to our small group of foreigners whenever the international situation has made our return advisable.

This revolution is doing us a good turn. We have turned all our work over to the Chinese leaders, and it is for them to show us what kind of a spiritual structure we have been building together during all these years. If the Chinese Church cannot get on its feet now, then another hundred years of work will not do them any good. God is using outside forces to compel them to work, and even if they do stumble and fall, what of it? They can learn by their mistakes, and try again.

We shall now be in a position to put something into the life of the Chinese Church, and even if we are not so great in number, we shall be able to accomplish something in a lifetime because our contribution will be direct. It is already apparent that the new conditions will reduce the missionary forces, but the Boards will need even better support if they are to maintain their present work, not to mention the tremendous increase in costs that is the sure result of a social upheaval such as we are now passing through. The China of the future is going to be in need of spiritual guidance, and those who are equipped to continue this work should by all means plan to do so. Let us not leave the Orient to the exponents of Communism and Anarchy, but through our devotion to Christ and his Kingdom of Righteousness, continue to give the very best that we have.

A REVOLUTION; NOT A SKITTLE PARTY

By ALICE BROWNE FRAME

Yenching College's leader strikes, as usual, an optimistic note. Why should we—any of us—be downhearted? These are "astonishing epoch-making" days.

PERHAPS you will be thinking, "But how *can* she be writing cheerfully about flying dragons or scarlet bobbing lanterns when the newspapers tell us of the stopping of schools, of missionaries fleeing by the hundreds to Shanghai, and warships hurrying from all over the world to China? Doesn't she *know* what is happening?" Oh, but I do know! And it touches Yenching very closely. One of our sturdy graduates who had been a most successful head of a girls' school in the beleaguered capital of Shensi was one of a brave little band who went through incredible hardships in escaping. Two graduates of last year's class made a brave start in Ichang in founding a new girls' school on the Dalton Plan, only to share in the confusion and breaking-up that has come in the last weeks. Another '26 girl wrote how her schoolgirls hid in the cellar for four terrible days and nights while two Chinese armies sent cannon balls and shot at each other across their school. One sad-faced Junior drags about from class to class because not long ago word came that soldiers (or bandits? which is which?) had sacked her Honan home, and killed her brother.

No, I'm not forgetting. Only a little over a year ago we held our breath from day to day. The mammoth city gates were locked, and bombing planes flew over the city. All the spring and summer we could hear the cannonading at Nankow. But when at length the tide of civil war rolled southward, we of the north gathered together what we had left, and resolved to go on with life as normally as we could. Our college work has paced along almost as regularly as has yours, I think. We are setting ourselves to teach and study and play as long as we get the chance, between lightning strokes, shall I say? in spite of many possibilities ahead, in spite of what is happening in Central China. Our students are still loyal, our fellow-teachers friendly. We are registered with the Government Board of Education in Peking. So we are going on, as long as we can, with smiling faces.

It is true that the Southern Party has established itself more or less firmly along the Yangtze valley, and is determined that its nationalistic ideals shall dominate exclusively in all its territory. Yet one feels the tide of public opinion in favor of its policies of industrialism and nationalism is rising steadily, and its power is increasing. When they have thoroughly digested Central China, and turn their attention to the North, as they undoubtedly will in a few months' time, some very difficult questions will come up for settling. There is a tremendous amount of thinking going on in China, as well as blind, indignant hitting-out, and China seems to be girding herself in many ways, to prove to the world her right to her own country. Can we free Americans wonder at that? This is revolution, you must remember, in the largest nation in the world, and not a skittle party. Some things are bound to be smashed. But we, too, believe in national liberty, and we know that our loyal Chinese comrades and friends wish us to keep on making such contribution as we of the West can, and work together as long as is possible. We have tried from the beginning to make Yenching a Christian Chinese college for Chinese girls. Our going or our staying will not alter that. If the work we have tried to do is of value to China, it will last, even if there are storm signals ahead.

So please do not feel over-troubled about us or about our work. Envy us, instead, our chance of being in the middle of things, of sharing in astonishing, epoch-making things.

BORDEN OF YALE '09

The title of a book that should be in every household, especially in wealthy homes where young people are suffering from the lack of real life. Mrs. Taylor writes in rare sympathy and with strong strokes of the pen. The book can be secured at the rooms of the China Inland Mission, Philadelphia, $2.00 per copy, prepaid.

WHEN the death of William Borden was cabled from Egypt (April, 1913), it seemed as though a wave of sorrow went around the world. There was scarcely a newspaper in the United States that did not publish some account of the life which had combined elements so unusual, and letters from many lands attested the influence of its high ideals and unselfish service. One editor commented as follows: "It was not the million dollars that came to this young American which made his life a victory and his death a world-wide call to young men and women to learn the secret of that victory. It was in things that every man can share that William Borden found the way to life which is Christ and the death which is gain, and China and the Moslem world shall yet share that gain, as his burning torch is used to kindle in other lives the fire of a like passion for Jesus Christ."

THE CLASS DEACONS OF YALE, 1909

On the fence in front of old Dwight Hall. Left to right: Jefferson, Campbell, Howard, and Borden.

After finishing his studies at the Hill School in 1904, William Borden took a trip around the world, at the age of sixteen, with Walter Erdman, of Princeton. After passing through Japan, they came to China. This country immediately impressed Borden. Then he went on to India, the religious needs of the Far East getting a firmer hold upon him as he journeyed. It began to grow upon him that he ought to give his life to missionary work. To him, it was the surrendered life that counted, as only through the surrendered life could God work.

This interest was intensified when he began his life at Yale University in the fall of 1905, when seventeen years of age. As a Bible Christian and as a praying Christian, Borden began his college life, and contact with men of similar purpose and life brought out to its fullest richness the remarkable devotion of the man. His life rang true. Going to college with a heart fully surrendered to Christ gave him a position of spiritual leadership at the outset. He had formed already his purpose to become a foreign missionary, and all through college and seminary that purpose never wavered. His life was determined. He plunged into Bible class work, boys' clubs, and everything else that was carried on by Dwight Hall.

HEARS THE MOSLEM CALL

During his freshman year, he heard Samuel Zwemer voice the silent call of the Moslem world. Never before had there been such open doors for the evangelization of Moslems. "The world is ripe" was the burden of Zwemer's message. In China, with 10,000,000 Moslems, not a single missionary was set apart for their evangelization. There were more Moslems in China than in Persia, or the whole of Egypt, or even in Arabia, the home and center of Islam, and no one was giving himself to the evangelization of the Moslems of China.

Borden went back from the Student Volunteer Convention in Nashville committed in heart to that great enterprise of taking the Gospel to the Moslems.

The evangelistic fervor and purpose of Borden and other men like him eventuated in the establishment of what is called the Yale Hope Mission, which seems to be a revival of the old time East Street Mission that so many of us knew. Here Borden gave not only his money, but also his time and energy to the redemption of down-and-outers; and one man, a traveler, said that the most impressive sight in America, to him, was seeing this young millionaire, Borden, kneeling on the floor of the Yale Hope Mission with his arm around a bum, pleading with him to come up into the better life.

Professor Latourette, of Yale, who was one of Borden's best friends, said that the missionary motive was the outstanding thing about the man. It was a part of his very life. "The memory of it, and his courage to carry the Gospel to unreached fields, was and is a constant rebuke and inspiration." The steadfastness of this purpose had much to do with creating the largest Volunteer Band in Yale's history. Rev. John Magee adds: "I always felt he was of the

stuff martyrs were made of, and heroic missionaries of more modern times."

Borden went to Princeton Seminary after graduating from Yale in 1909. To a friend who expressed surprise that he was throwing himself away as a missionary, he replied: "You have not seen heathenism." Borden had; and the constraining love of Christ made him, as one of his Princeton classmates put it, "a missionary, first, last, and all the time." Fuller knowledge had deepened his conviction that the 200,000,000 of the Moslem world offered by far the hardest, as well as the most neglected, field for missionary enterprise. The very difficulties attracted him.

Kansu, for example, that lonely, far-off province in Northwest China, with its three million Moslems among a hardy population of Mongols, Thibetans, and Chinese, was the sphere in which he hoped to live. Just because Kansu was isolated, it was the place of his choice. Sixty cities in Kansu itself without a witness for Christ! Three million Moslems for whom no one could be spared! No doctor; no hospital in the entire province! So he decided to go there. He died in Cairo in 1913, *en route* to his chosen field.

MAP SHOWING THE DISTRIBUTION OF MOSLEMS IN CHINA.

A MILLIONAIRE, YET A MISSIONARY!

The most interesting chapter of the book, from one point of view, is that on stewardship. Young Borden was a millionaire, but only a millionaire. Pierpont Morgan, a multi-millionaire, who died about the time Borden did, left little more than half as much to the work of God.

During his Princeton days, Borden gave away $70,000 to Christian work. He had learned the art of administering wealth on a large and generous scale without a trace of self-consciousness, and with complete self-effacement. It always seemed to irritate him if he was found out in the matter of charity. His best friends never knew even a small percentage of the gifts he was making. No one would have known from Borden's life and talk that he was a millionaire; but no one could have helped knowing that he was a Christian.

Borden always loved an automobile, but never bought one. When asked why he did not get one, he replied, "I cannot afford it." His money was not his own. When he died, he left a million dollars to religious work, one-quarter of it going to the China Inland Mission.

Now, in Kansu, there is a Borden Memorial Hospital. It is in the city of Lanchow; and in Hochow, the leading city of Kansu, a little hospital just for Moslems has been opened, and is being helped by the doctors and nurses of the Borden Memorial Hospital.

In that far-away field some new influence is growing since Borden passed to the place of higher powers. A great change is said to have come over the province to which his life was given.

REMINISCENCES OF JAMES L. BARTON[1]

V. MONEY — TAINTED AND OTHERWISE

THE fact that those who are responsible for the conduct of the work of missions overseas are forced to spend so much time and strength in raising funds for its support, borders upon maladministration. The handling of money on the field and the raising of money at home are neither of them processes leading to spiritual growth. I never could bring myself to hold up a congregation for money. Beneficence always seemed to me more like a sacrament, too sacred to be harshly pressed.

In one of our large and prosperous churches in a well-known manufacturing city I did once attempt a real money appeal. I reached the town Saturday evening and was provided entertainment at the best hotel. The pastor called in the evening and told me he wanted me to put up the money question to his people to the limit. "I do not care how hard you crowd them. They are well-to-do and the most of them never give a cent for the Board. Go to it and I will back you up." I went to it the best I knew how. I compared their giving with that of other churches of their size and ability, and wound up with what I thought was a ringing appeal. At once the pastor was on his feet. He said, "We have all been thrilled by this address and the appeal. Now we are to respond and we are to do it gener-

[1] Copyright Applied For.

ously." He then took from his vest pocket a one dollar bill and flourished it in the air. "I am going to give a dollar, and I hope every person in this audience will give a dollar. You will not feel it. By tomorrow you will forget it. But the Board needs it. Now let the boxes be passed." We received quite a number of dollar bills, none larger. I missed out in not spending the evening before in trying to convert the pastor to a larger conception of benevolence.

In another large church where under a pressing need a special collection was to be taken, I said nothing about money, but put entire emphasis upon the work done and that waiting at our hand for the Christians at home to order the advance. The result was much more than was anticipated. One man said that in preparation for the service he put two sums in opposite pockets, the one in the right-hand pocket what he would probably give, the one in the left-hand pocket what he was willing to give if he was especially interested. I asked which he put into the box. He replied, "Both pockets."

I never liked to present the cause just before the offering was to be made. It seemed as if the audience was continually trying to interpret what I was saying into terms of the collection, so the larger values were lost. The next worst method is to take the offering before the address. I have had this method sprung on me, whether from fear of the results of my speech, I know not. I always preferred to speak the week before the offering, thus giving each one a chance to think over and weigh the case as presented and thus avoiding the mercenary interpretation.

I had an urgent invitation from a pastor of a strong church in a small city to present the work of the Board to his people. Saturday evening I was met at the train by a young lad, who informed me that the pastor would not be there. He had been away all the week. The boy took me to a boarding house of the common type and a room to correspond. There was no message from the minister. At the church, in the morning, I asked the senior deacon what arrangements had been made for the collection. He said he did not know there was to be a collection. I assured him that there was to be one for the American Board. The collection was taken. I spoke to the Sunday school, and they voted $35. In the evening I spoke to the Endeavor Society, and they voted $25. At the evening church service the boxes were again passed. I returned to the office on Monday morning with over $400. The minister never sent me a letter of thanks, although I wrote him telling him how I enjoyed meeting his people. I have always maintained that when the cause of a Mission Board is presented in a church by a Board officer, the minister should be there, for not infrequently the secretary is after the pastor fully as much as he is after the congregation. If the pastor is absent, the chances are that many in the congregation will conclude that he did not care to be present.

The real appeal must have drawing rather than pushing force. The work done, the open opportunity and the call to move forward in the name of Christ, the high privilege—all have drawing power. A budget or a quota is a cold and dead thing that can impart no warmth or glow. The missionaries and the secretaries should never be beggars. They speak as ambassadors of the Kingdom and offer opportunities for investments of priceless value which render returns in dividends of eternal worth. There can be no inspiration in asking a man to give in order to keep up with his neighbor, but the inspiration comes when he is made to understand that in giving he is keeping step with Jesus Christ in the progress of the Kingdom. Instead of begging for money, we should make the opportunities so attractive that people will seek to have a share in them.

In one of the Boston papers at the time of the Spanish-American War, there appeared an editorial charging missionaries and Mission Boards with imperialism, with favoring war because it opened countries to the missionary approach. I wrote a rejoinder denying the charge and with emphasis proving my position. Two or three days later a messenger laid upon my desk an anonymous letter, as follows:—

> "I have read with interest your recent letter to the *Herald*. As an expression at this time of the purpose and spirit of the Board and as reflecting the true attitude of the church in its missionary effort toward all people, it seems to me to be distinctly timely and valuable. As an agency for the use of missionary funds the value of your Board is strengthened, I think, by the publication of your letter, and in token of this feeling I beg you to accept the enclosed, to be used for the Board in ways which in their judgment will best promote the interests of the Master's Kingdom.
>
> "Very truly yours,"

The letter contained ten new one thousand dollar bills. This illustrates my point, that the less said about money and the more said about the progress of the Kingdom and the unrealized opportunities and the spiritual worth of our task, the more profound and permanent becomes the appeal. The writer of the above letter, Mr. Herbert A. Wilder, later became an honored member of the Prudential Committee.

Much has been said about "tainted money," a term that has no more significance than most slogans. Such an expression carries weight with people who live in an atmosphere of suspicion, and who are inclined to believe that everybody but themselves is in danger of being corrupted. Such seem to assume the rôle of general censors and guardians of public morals. Mr. John D. Rockefeller, after careful investigation of the work of the American Board by his trusted agents, and after long conferences had been held with the high-minded men who represented him in these investigations, gave the Board $100,000 for six specific objects which had been

presented in detail. The storm broke upon my unprotected head in particular and upon the Board in general, assuming that we all were compromised with evil by soliciting and accepting the gift. The demon of controversy was unchained for months, during which time there seemed to be upon the part of the protestants little desire to ascertain the facts; they based their attacks upon prejudice founded largely upon rumor and more prejudice. In all my conferences with Mr. Rockefeller's representatives I took the ground that it was impossible for Mr. Rockefeller to meet his obligations to the world through a single Foreign Missionary Board; that if the impression got abroad in the Baptist churches that he was supporting their Foreign Board, they would deny themselves the privilege of giving and their spirit of benevolence would die. Then, too, the Baptist Board reaches only a limited portion of the world. Other Boards reach other portions. And so, if he really desired to aid missions upon a wide scale in any measure commensurate with his wealth, he would need to give through other Boards. With maps it was made clear that in none of the cases presented by the American Board was there competition with other societies.

When the year rolled around, which it did in spite of the storm, I announced to the Prudential Committee that it was my purpose to approach Mr. Rockefeller again for another gift for a list of objects approved by the missions and the Board. After considerable discussion, the Committee, fearing that there might result a split in the denomination, decided that I should refrain. I seriously considered resigning from the Board, for there were the crying needs of the work and the opportunity for putting many of our old and tried institutions upon their feet after years of heroic struggle in the face of overwhelming difficulties, and here was a man with a sincere desire to help, and ready to do so, while I was prevented from bringing the two together because of the prejudice of a few people under a noisy leadership.

I have learned by personal visitation that the American Board has well established and finely organized institutions abroad, doing a notable work in the way of reaching the heart, and especially the life, of the nations, and possessing the power of a mighty appeal. Some of these institutions in the countries where located stand for all that Harvard and Yale stood for in the early days of New England. I have endeavored to get these facts before people of means who are interested in world progress, but who have little world knowledge. These institutions call for exceptional gifts for buildings, equipment, and endowment, and offer the largest possible return for investments made. I have yet to find a man or a woman having a breadth of vision which comprehends the world as a unit and humanity as a mighty brotherhood, who is not interested in a work of Christian education that has for its end the preparation of the nations for permanent peace and fraternal coöperation for the best development of humanity. I am convinced that in the future we must make our most emphatic appeal here. Great, benevolent, wealthy America must see that these world unifying institutions abroad are put upon their feet and equipped adequately to do their work. These are the outgrowth of missionary operations and constitute a permanent agency that will carry on when missionaries have withdrawn.

Some years ago the Board received a notable gift as an educational endowment fund, the income only to be used to give an impulse to higher educational institutions in mission countries. This fund bears the name of the honored Vice-President, D. Willis James, and was given by Mrs. James and her son, Arthur Curtiss James. The income of this fund is allocated each year according to the greatest need. Institutions that receive independent endowment have less claim upon the fund, which is adjusted each year by a Committee on the Higher Educational Work of the Board. I know of no gift that can be made more perpetually and constructively useful than one for establishing a fund of this character held in the United States, the income to be placed year by year where it will accomplish the most for the purpose for which it is given. Educational institutions in mission lands require a modest endowment in order to do the work required of them. The money goes much farther in Eastern colleges and theological seminaries than in this country.

There was a person devotedly committed to the Board who was what is called today a go-getter. Wherever that person spoke, a collection was inevitable. Pastors and others reported that the way the people contributed was a marvel to them. But there was seldom a second invitation. After the field had been once gone over the usefulness of that person was ended. I am convinced that no Mission Board can afford a method of propaganda and collection that destroys or even weakens the welcome extended to representatives of the Board. The aim of an officer of the Board must be to build up a happy, permanent, informed, and enthusiastic constituency. It is often a misfortune to have a church feel that under pressure it has given more than it ought.

Before the tainted money storm broke, I had enjoyed many talks with Dr. Pierson, the Chicago philanthropist. He had informed me that unless I called upon him every time I passed through Chicago he would never give the American Board a cent. In the midst of the controversy, Dr. Pierson sent me a telegram in substance as follows:—

> "I was intending to give the American Board one hundred thousand dollars, but if the Board refuses Mr. Rockefeller's money it can have none of mine, which is as tainted as his."

I wired back:—

> "Send on your one hundred thousand dollars. The Board is using Mr. Rockefeller's gift and needs yours at once."

The check came.

A CONVERTED BUDDHIST PRIEST

By ROBERT C. ARMSTRONG

This story is taken from "Buddhism and Buddhists in Japan," a book just off the Macmillan press ($1.25), the author being a member of the faculty of the Meiji Gakuin of Tokyo. It recalls two of our missionary heroes—one a loyal friend of the Chinese Christians who gave up his life in the China cataclysm of 1900; the other, a remarkably sympathetic missionary, who was ever exalting Japanese leadership in our mission work.

We might report, in passing, that a building was recently erected at Paotingfu as a memorial to Mr. Pitkin.

NOTHING can make a stronger appeal to a Buddhist believer than the humble, unselfish appeal of the living Christ in the life and conduct of a Christian believer. This was impressed upon the writer's heart during a recent lecture tour with a converted Shingon priest. This priest was first attracted to Christianity by the earnest devotion of some young Christian laymen engaged in street preaching. One day he chanced to meet one of them at the public bath. The young man offered to wash his back in order to teach him about Christ, and for several days in succession repeated this act of kindness. This disinterested, unselfish, loving zeal made a lasting impression, which prepared the way for other, later impressions.

One day he heard an address delivered by Dr. DeForest, one of the greatest of modern missionaries in Japan. Dr. DeForest spoke somewhat as follows, using illustrations from Japan and Japanese history: "The one man in Japanese history whom I admire most is Sakura Segoro, who sacrificed himself on the cross in order to save his neighbors and the peasants of over one hundred villages from oppression and cruelty. I admire him because he gave himself for others. That is a great spirit, which leads a man to give his own life for his fellow citizens. Much greater is that spirit which leads men to die for humanity, regardless of race or nation. That spirit is revealed in the cross of Christ and repeated in the lives of his followers."

After referring to David Livingstone and his unselfish devotion to Africa; to Judson, and his self-sacrifice for Burma, Dr. DeForest told about a young man, Horace Pitkin, who had been only three years in China when the Boxer Movement broke out. Mr. Pitkin, anticipating trouble, sent his wife and child home to America, with instructions that should he lose his life, his son was to be educated to take up his work and complete it. The father gave his life for the Chinese in the Boxer Movement. "Greater love hath no man than this, that a man lay down his life for his friends" (John xv: 13). But here, through the love of Christ, was a man who laid down his life for his enemies; and not only this, but left a dying message that his infant son should some day give his life for the same great cause. This made an impression that led that Buddhist priest to seek to know Christ. His story is more interesting than a novel. For years he prayed that some day he might meet Mrs. Pitkin, learn of her son, and thank them for what her husband had done for him. That opportunity came when he was invited to visit America a short time ago. He was told that Mr. Pitkin was a graduate of Yale Uni-

Mr. Imai

versity. He went there to discover where he might meet Mrs. Pitkin. In the great hall, as he waited for an interview with the president, he saw Mr. Pitkin's memorial statue and copied down his life history. Some weeks later he met Mrs. Pitkin, and told her about his conversion. . . .

That converted priest, Mr. Imai, is telling that story with great effect throughout Japan. Everywhere the love of Christ appeals to all classes of people.

CHRIST IN A FACTORY GIRL'S CLUB

By ROSAMOND CLARK

The scene is laid on the northwest coast of Japan, in Tottori, a city of 33,000 inhabitants, the center of one of the most conservative sections of the Empire. Missionary work has been conducted there since 1890, usually through one resident missionary family and one unmarried woman missionary. "Evangelism" has ever been the keynote.

Miss Estella Coe has had much to do with the work of the Factory Girls' Club referred to here. Miss Clark has been associated with her.

According to the new ruling of the Board, this station will be closed when the missionaries now there retire from active service or withdraw for other reasons.

FOR some time hundreds of girls in Japan have solved the problem of livelihood for themselves, a sick brother, an invalid mother, or a good-for-nothing father by becoming slaves to the silk thread industry. We who go to church and sit comfortably listening to the teaching of Jesus, what have we done for this cruel practice? Even in Tottori, where conditions are probably better than in large cities, our efforts have been confined to shouting that it is a disgrace and that something should be done.

But five years ago there came into the Tottori factory a young Japanese with a vision, who, in spite of all that his manager said, persisted in telling the young thread-winders that after their long day's hard work was over they would find him down in the yard ready to teach them some hymns. Two young women who thus heard the good tidings gathered together fifteen of their friends, and this was the first meeting of the Little Flock Club, with its motto, "Fear not, little flock, for to you shall be given the kingdom."

They kept this confidence deep in their hearts, and were not afraid of the jeers of their friends or the management's disapproval of their first meeting. And lo and behold! this spring, on the club's fifth birthday, the management proclaimed a holiday, and though the employers could not be persuaded to join the fun, they did offer to build a temporary stage for the afternoon performance, and to supply refreshments. Besides this, they have asked the Little Flock to organize all the factory women into a women's society, with monthly meetings.

One reason for the change in the management's attitude was the change they observed in one girl who had a very bad influence on the younger girls. The leaders of the Little Flock had watched this girl, and had prayed for her, often crawling out from their beds to sit in the crowded room of sleeping forms, asking the Father's protection of their weaker sisters. What was their joy when this girl was baptized and became a different girl! No wonder that their faces shone on this anniversary as they watched the program that had been arranged by their younger sisters. These two original leaders, in all the five years of hard work in the steaming factory for twelve hours each day, never lost the vision that had come to them in the revelation of Christ. They have recently left the factory to go to school with children ten years younger than themselves, not ashamed to tell all their teachers that they are willing to do this because they expect to become "evangelists."

The membership of the club has increased to forty, but many more than this attend the club prayer meetings, which have increased from one a week to three. At the weekly early morning prayer meeting in the dormitory the 5.30 whistle always blows, they say, before half of them have had a chance to take part. The Sunday meetings are held on the large platform where the thread is inspected

and shipped out. Of course Sunday is not a holiday in the factory, unless it happens to fall on the first or fifteenth of the month; and special social meetings have to be planned for the semi-monthly holiday or the evening before it. The club's Christmas supper in the kindergarten last year was a memorable occasion. So many of the girls are such little girls—only eleven or twelve years old.

The present leader of the club, when told by the doctor that she must quit work and rest for a year, said, "This is not the time for me to rest. Do you think I can let forty girls perish just to save my own life?" When also urged by the pastor to stop, she laughs and answers, "I am too busy just now to stop. Some day He will give me a rest, but until then I must spin thread."

EVANGELISM IN A FISHING VILLAGE

We follow the story above with another (also reported by Miss Clark), showing the expansive as well as expulsive power of the Gospel as it works through the Little Flock Club of Tottori.

ALONG the shore of the Japan Sea there is the little fishing village of Hogi, with about 150 houses. From one of these little one-room houses the early morning train used to bring a young woman into the city every day to work in the Tottori thread factory. In that thread factory was the Little Flock Club, which met every week at a missionary's home. This young woman had no parents, only a younger brother and a grandmother, and the younger brother was beginning to spend his wages in drink and questionable amusements. Factory life was hard and full of temptation, and the whole world looked so dark and dreary to this girl that many times as her hands moved incessantly among the steaming cocoons, her mind turned to the dark ocean back of her village home, and she wondered if that might not be the best solution of her problem. But God seemed to have a different plan, for today this young woman is in high school preparing for the Woman's Evangelistic School, and then she wants to come back and give to the other girls the same new vision of life and its wonderful possibilities.

But she cannot wait till she has graduated to begin work, so every Sunday in her little village home she gathers some thirty children for a Sunday

TWO THREAD-MILL WORKERS IN JAPAN

school. "Last fall," she says, "the Sunday school was new, and all the children of the village turned out—over one hundred of them. But the present average of thirty is more than one teacher can manage well. The villagers are very poor and grasp a penny very tightly, so the contributions of the Sunday school amount to about five cents a week." Once a month the pastor from Tottori comes to Hogi for a meeting with the grown-ups, and how eagerly these young folks wait for that precious hour! The young woman's desires for her village are best given in her own words.

"When I started to school every morning I walked down our street, and saw on every side little children playing. On holidays I saw the young men free from work, lounging about and making vile jokes about all that came within their ken. Always when I went on, I thought of what a different ideal Jesus would have for such a village, and as the train jogged along to Tottori I wondered how one little girl might bring Jesus to her village. The wheels of the train seemed to ring out, 'Knock and it shall be opened unto you, seek and ye shall find.'

"I consulted the pastor, and we began the Sunday school. For a young woman with no preparation for such work herself to attempt to reform a village that for centuries has thought of nothing but how to keep the wolf from the door is quite an appalling task. I remember that 'a prophet is not without honor save in his own country.' And yet I cannot forget that I am one of His disciples and must pass on the Master's message. Surely the little seeds I plant in this hard soil will some time bear fruit for Him."

A Little Fisher-Maiden
Watching grampy mend his nets

WHAT IS "GENERAL EVANGELISTIC WORK?"

From "Mission News," the organ of the Board's Mission in Japan.

THE editor of the Annual Report pushed back his typewriter and began to wonder: What are we doing? How are we doing it? When will it be done? And if it had been a moment of discouragement he would have added: Is it worth while? But he had just made a mental pilgrimage through the empire, and having dwelt for a moment in each of our evangelistic homes, there was no room for discouragement. Evangelistic homes!

HOMES

An idea struck him, wasn't that really the answer to the query? Wasn't the HOME perhaps the main evangelistic center? In Keijo (Seoul, where the Christians have just built a new edifice costing forty thousand yen, paid for by members and dedicated free from debt) the Newell home was the center of the church life during building operations. All but the principal church and Sunday school services were held there, which meant that many intimate contacts were made, and the opportunity for influence upon interested attendants increased. The Warrens in Miyazaki have just finished remodelling their residence, but this did not stop work. For five months (things are done rather leisurely, you see) brief meetings were held every noon, with about two-thirds of the twenty to thirty-five workmen in attendance. This gave many their first introduction to Christianity, and some have continued to show signs of interest.

"Home Clubs" in Okayama and Niigata give the missionary wives full opportunity to meet with women whose interest in the church may be slight, but whose desire to make the home better furnishes the approach for making the home Christian. One of the things which has made the Bennetts' absence felt so keenly is just this contribution. To be sure, Miss Coe's home has become the center of much of the Christian activity in Tottori, but the development there takes on more and more the aspect of a Social Service center, which means nothing more than an expanded home life. The young men and women who have attended classes in the homes and have gone out to positions of responsibility and dis-

tinction are many; and not a few mothers and fathers pass over the thresholds in the course of the week's program. For each there is the hope that something of the fine art of Christian living at home may be a help both for the present and the future. And this work goes on almost twenty-four hours a day throughout the year; is limited to no one district; and does not depend upon the presence of the missionary husband. Often one is greatly rejoiced to hear of some young married couple who say that they want to have a home like —— in ——, where the husband and wife work together.

TOURING

Present methods of touring little resemble the former methods when the missionary with a certain number of churches under his care was obliged to make periodic visits to see that affairs progressed properly. Today our touring is done wholly at the invitation of the Japanese leaders or churches, and although there are times when conditions prevent this, yet it is clear that the demand for it still exists. Mr. Warren went with one of the leaders of the Kumiai Denomination through Chosen and Manchuria, reviewing the work of the churches and assisting in public meetings. Okayama province has profited by the fact that the Olds children are now away at school, and so Mrs. Olds can accompany her husband into the country districts, thus greatly increasing the effectiveness of the work. Wherever they went, Mrs. Olds tells us, they were urged not only to come often, but to even come to live. Truly, to one who knows the life in a small village, the requests to move into one are inviting indeed! Mr. Olds' reports certainly indicate that with nine new workers in the province the hopes for a good future are bright.

STEREOPTICON MOVIES

One interesting feature of the touring work is that some of the methods of a generation ago are still proving exceedingly effective as a means of approach to the people. The movie has come in to stay, but the stereopticon is by no means out of date. In Miyazaki, Okayama, Sendai, Otaru, and Sapporo the generosity of American friends has made possible this equipment, and although the securing of good slides and films constitutes a difficult problem, still, with what is at hand, large crowds of people are brought in touch with the Gospel. Mr. Hall, who has been giving much of his time to this kind of work, reports that he has "met and spoken to something over thirty thousand people on the question of the Christian home and its meaning."

Fishermen in Japan

PROMISING STUFF

STUDENT WORK

Although not professional teachers of English, there is such a demand made upon missionaries that they find it impossible to resist the appeal of this kind of work. Seven of our evangelistic workers (four of them missionary wives) have been devoting more or less time to teaching English, not because of their love for teaching, but because it offers them additional opportunities for contacts with the pupils, the teachers, and also the parents. This type of work is probably one that will be cultivated more and more as the future unfolds.

SOCIAL WORK

Convinced that these points covered most of the work, the editor was about to take up his typewriter and jot down a few lines, when he recalled that while missionaries are not professional social workers, yet certain talents along that line had been productive of great good. The elimination of the national disgrace—licensed prostitution—which seems to be on the threshold of accomplishment is in no small measure the result of insistent agitation by missionaries of all churches. Temperance and many social reforms are being promoted. The social mind of the Christians is being constantly reminded that it must be alert if the Kingdom is to take tangible form in our communities. In playgrounds and in summer camps youth is being taught that a sound body and a coöperative spirit are as essential in Christian living as a trained mind, and that all must be guided by a consecrated spirit.

IN THE CHURCHES

But after all by far the greatest amount of work done by our general workers is being done within the walls of the churches, or at least within the church circles. The wives, with their girls' clubs and Women's Associations, are able to lead where the women will gladly follow, to stir up enthusiasms where others have become indifferent, to arouse in all a wider interest in the Kingdom, and to catch the eye and ear of a stranger who might otherwise pass by unnoticed. And the men! Dr. Rowland, for example, has been helping in special evangelistic services, aiding the choir in one church, and giving a series of talks in another. Others have classes on Sundays and week-days, and do preaching now and then. Or perhaps, as came to Mr. Cary, of Otaru, will come the rare opportunity to be the pastor and preacher to a congregation during a vacancy in the regular pastorate. One of our men was requested to tour his field in the interest of religious education. Others have been busy from time to time in conferring with the leaders on the entire evangelistic program of the church. The Gilletts in Sendai seem to have been unusually successful in making their work contribute directly to the building up of a strong group of people actively interested in making the church and Sunday school what they should be.

THE STURDY FARMER CLASS

Why give up our evangelistic effort until the vast rural population of Japan has learned of Jesus Christ?

THE WHOLE WORK

It is, of course, impossible to see much of the work, and there is no desire to do so. Much uneasiness, and perhaps some discontent, comes to us with the changes which have taken place along this line. Where once the missionary controlled churches and chapels, talked with large numbers of inquirers, and baptized not only his own, but the converts of his Japanese associates, he now sees all this responsibility in other hands, and many whom he has led to the church are baptized by others. Where once he had the lever of authority to aid him in developing work, he now has naught but his intrinsic ability and training to help him. In all this we rejoice. The evangelistic enthusiasm of the Japanese pastors is sometimes brought into question; but the attitude of those closest in touch with the work of the Kumiai pastors is quite to the contrary. Our men are eager to promote evangelism—often with the result that the training of the convert is not properly considered. Here the general evangelistic worker steps in to good advantage.

"All very fine," said the editor to himself as he began to put the reports away where the dust of the summer will gradually become the dust of the ages, "but that general evangelistic work is being done by our teachers, and also by our social workers." And so it is. And the Kingdom will come the more quickly, because wherever our workers may be (even though they be specialists), there you will find the flame that is bringing more of the love of God and of neighbor into the heart of man.

RELIGION IN DOSHISHA

It is an open secret that the university at Kyoto has grown so rapidly in recent years as to cause the gravest concern lest it lose its Christian atmosphere and power. Consequently the following account of the "Doshisha Revival" will bring no little encouragement to those of our readers who have been carrying the work of Doshisha on their minds and hearts. Rev. Samuel C. Bartlett, Chaplain of Doshisha, is the original source of these notes.

Kobe College and the Baikwa School also received similar blessing. Probably the death of the late Emperor, added to other religious and social circumstances, has stirred the spiritual life and thought of the nation to an unusual degree.

HERE and now, "wonderful blessing" does not always mean all it should, but a wonderful blessing has fallen upon the school, from the youngest classes to the heads of departments.

It began with heaven-sent discontent. Equipment, discipline, curriculum, and classroom work of both teachers and students seemed far below the ideals of all concerned. To many, this seemed the cause of the discontent, but the real difficulty lay deeper than appeared on the surface. There were teachers who never forgot that the Doshisha was commissioned as a school of Christian character, and who mourned their own inability to adequately accomplish this high purpose. There were many pupils and teachers who, while not Christians themselves, or merely nominal Christians, expected Doshisha to rebuild character and found less help than they expected. There were also some avowedly opposed, who claimed to justify their hostility by the spiritual discontent which they found.

As this situation grew more acute, the approaching fiftieth anniversary of the founding of the Doshisha Church recalled the enthusiasm with which that church and two other pioneer churches of Kyoto were founded, and it was decided to invite from Hawaii the Rev. Teiichi Hori, whose own half-century of Christian life had begun only a week after that of the Doshisha Church. His interest was shown by the prompt receipt of a telegram reading, "Yes, Hori."

January 9 was the date set for the beginning of the work. In reality, it began weeks before that in earnest prayer and organization meetings. Little excitement showed itself, but there was an unmistakable new life. It became clear that even if Mr. Hori failed to come, the spirit would continue. Every morning, as the time for his coming drew near, the day was begun with a daylight prayer meeting. The wireless sent him, "Waiting in prayer," was literally true. In fact, when he arrived, bag and baggage, on the first possible train, he walked into the midst of a prayer meeting, and President Ebina arose from prayer to wring the hand of his schoolmate of fifty years ago.

Mr. Hori had been warned against overtaxing his strength, but the problem permitted no caution. Four thousand five hundred young men and women, with no place on the campus to hold a third of them, meant many duplicate meetings. Besides, though it is one Doshisha, there are many groups with diverging interests. One of Mr. Hori's first victories was his disregard of overwork, or even death, in order that the Christian spirit which had made the school possible, through Joseph Neesima and others, might be restored. This did much to weaken the prejudice against "revivals" restraining both those who felt "run in" by previous ones and those who were proud of former "escapes." Another disarming assurance was that he had come, as invited, not to "get Christians," but to GIVE Christ.

EBINA AND HORI

These two old schoolmates and friends recently combined forces in Doshisha, to the religious stirring of the university and the deepening of their own fellowship.

The opening service dispelled most of the remaining doubts. His deep personal conviction made Mr. Hori the embodiment of the Doshisha spirit and sent the crowded congregation forth prepared to say, "Come and see."

Monday he talked to the Middle School boys, and that first day hundreds voted by a show of hands that the life of Neesima was "good." To the end, there was no effort to use pressure to secure conversions, but as the meetings continued, it became evident in both the Middle School and the Girls' School that many were deciding and ready to make it known. After every teacher had pledged a new devotion to the boys of Neesima's school, some 500 of the 650 or more boys present answered an appeal for a showing of hands of those willing to "take the hard life for Doshisha, Japan, and the world."

On the 18th work was begun for the older students. Twice a day the chapel was filled. In the Higher Commercial College, because of lack of room on the campus to hold the students, Mr. Hori addressed each class by itself. Of men, more than a hundred were received into the church on the 30th, and about 174 girls.

The interest is not subsiding, but growing. Applicants for baptism required a second service on February 6, and still others are determined, but not quite ready. Many have been welcomed on confession, making about three hundred and forty new members. The interest in Bible study is intense. Five classes averaging about 76 members are most earnest. The prayers of friends of the school are now being abundantly answered.

SOME OF DOSHISHA'S BOYS

WHAT OUR JAPANESE BRETHREN WANT

The following is a part of the report (1926) of the Committee of Six of the Kumiai (Congregational) National Council with reference to the new policy of the Board that was adopted as a retrenchment measure. In a very real sense the statement can stand as the "reaction" of the Japanese Church to the Mission's plan of gradual withdrawal from the old form of general evangelistic work in the interior of Japan. Both Church and Mission are at work on a final statement of policy and plan.

I. GENERAL POLICY

THE Committee adheres to the spirit of the request made by our Directors last summer of Secretary Barton, of the American Board; that is, we are opposed to the policy of withdrawal of missionaries from Japan on the ground that they are no longer needed. But we now recognize that the Board's policy is not necessarily one of withdrawal, but rather a changed policy as to methods of work. Moreover, it has been made clear to us that the proposed retrenchment in evangelistic work was due only to an unavoidable economic situation. We still hope, however, that so far as circumstances permit, there will be continuation of effort to meet the new demands in the evangelistic field. We would also at this time again express the hope that a plan for coöperation in the field of educational and social work may be formulated. We therefore present our reasons for this, and propose the following as a policy.

A. Why Missionaries Are Needed

1. Because of the greatness of the task ahead of us. The Japanese people are still far from being evangelized. Our present forces are extremely inadequate. We feel this all the more keenly as we contemplate the task of evangelizing Formosa, Korea, and Manchuria.
2. For the sake of the world progress which can be made through the opening up of Oriental Civilization. The world today cannot afford to ignore the culture of the Orient as a factor in progress. We therefore hold it to be the most pressing need of the hour to evangelize Japan completely if we are to establish the Kingdom of God on the earth.
3. Because we need mediators to keep alive the friendly relations between Japan and America. We believe that the task of bringing peace on earth has been laid on Christianity no less than that of saving individual souls, and that the missionary of today should exert himself to the utmost to seize the perfect opportunity which this situation affords.
4. For the sake of demonstrating the superiority of the Christian religion. Both Buddhism and Confucianism, on coming to Japan, achieved a special development and became enriched in content to a degree greater than they enjoyed in their home lands. In like manner, Christianity must completely bring the Japanese people under its influence or suffer by comparison. In fact, the task of Christianizing Japan is the touchstone by which Christianity may be proved to be the absolute religion.
5. For the sake of the sound growth of Japanese Christianity. We ourselves must build up our type of Christianity, unique both in form and content, but we must be careful not to lose touch with what is essential to the Christian religion in its purest form. In this respect the activities of the missionaries along all lines, especially in their Christian manner of living, have the greatest value as a cultural influence.
6. Because we need American Board missionaries in particular. The evangelization of Japan calls for missionaries of the first rank, qualified to represent the Christianity of the West. We are proud to recognize that the men and women sent out hitherto by the American Board have been, as a whole, superior to those of other denominations.

B. The Future Work of the Missionaries

As a policy hereafter for the work of the missionaries there should be developed a degree of activity along new lines, even in the work of direct evangelization; and in educational and social work there are many forms of effort in which they should engage, especially those based on the new policy. In the nature of things, every line of missionary activity, be it evangelism, education, or social work, rests on an evangelistic basis. Each has an intimate connection with the others, and it is difficult to draw precise distinction. In general, however, and for purposes of convenience, we may make the following classification:

1. **Coöperation in Institutional Church Work**
   - *a.* English language classes; services in English; Bible classes and the like
   - *b.* Evangelistic work in factories, hospitals, etc., in connection with the church
   - *c.* Work for boys; playground supervision, etc., centering in the church
2. **District Evangelism**
   - *a.* As traveling evangelists within the Bukai (local associations) visiting the various churches of the district
   - *b.* Work for the upbuilding of the weaker churches, especially by serving as pastors
   - *c.* Aiding the local churches in turn, by resting in a community for a few months at a time
   - *d.* Evangelization of the rural districts

3. **Special Work Outside the Churches**
   - *a.* Taking part in the work of Christian education
   - *b.* Contributing to the solution of international, political, and social problems from the Christian standpoint
   - *c.* The work of specialists in various forms of technical education

4. **A System of Sending Out Missionaries for a Special Purpose**
   - *a.* Teachers of authoritative standing sent out to lecture on theology, philosophy, pedagogy, etc.
   - *b.* Men to coöperate for a term of two or three years in the work of student evangelism
   - *c.* English teachers for the government schools, to be leaders in student evangelism.

II. TRAINING OF EVANGELISTIC WORKERS

The training of leaders is a vital problem, upon the solution of which hangs the success or failure of our Kumiai churches. When the Special Theological Department was established in Doshisha some years ago, the Kumiai churches joined in the movement, and in the hope of successfully training men for the ministry have continued up to the present. Thus a beginning has been made, but we are not yet satisfied. This problem of training is a serious one, and our committee earnestly desires close and effective coöperation between the churches and the mission.

JAPANESE TESTIMONIALS ON THE WORK OF CHRISTIAN MISSIONS

I

S. SHEBA, Editor-in-Chief of the "Japan Times and Mail," one of Tokyo's great Japanese dailies

It is common enough to say that Japan has won her present place in the world through her prowess in arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No! that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely, the quality of civilization. What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of Oriental civilization which has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs, and put her on the path of progress and higher culture.

II

Y. TSURUMI, from His "Present Day Japan," Columbia University Press (1927). Mr. Tsurumi, the son-in-law of Viscount Goto, is a rising young liberal leader

Indeed I must say that the debt of Japan to American missionaries is manifold and heavy. I shall not speak of controversial religious questions, for that would not be appropriate to this occasion; but it is just to record here that American missionaries have made significant contributions to the development of every phase of humane and liberal movements in Japan—to the advancement of social work in all its aspects, to the emancipation of Japanese women from ancient wrongs, to the improvement of our economic life. If you will take the outstanding figures in nearly every field of beneficent work in Japan, you will find men and women who in their early life came under the influence of American missionaries. The first foreigners whom the Japanese took into their homes and learned to know intimately were American missionaries, through whose faces and lives shone the gentle spirit of Jesus Christ. Not long ago, when I told an American woman that thousands of Japanese early learned to think of Christian teachings as the law of American life, she shot back at me the reply, "Well, you had no business taking the missionaries so seriously!" Perhaps not, but we did; and that fact entered deeply into the psychology of the Japanese people in their thinking about America.

III

PROFESSOR TAKASUGI, of Sapporo Imperial University, in an Article in the "Japan Christian Quarterly" on the Educational Task Before the Church

Japan is still far behind in the higher education of women. Here is a great work the Church can do at this critical time.—Save the cultured women of Japan to the uttermost and you will redeem the land for God's Kingdom.—Japanese students do not enjoy that link of fellowship existing between master and scholar in the West;—with ideal gymnasiums possessing up-to-date apparatus and fully consecrated men of grit and gumption, and with Christian hostels with leaders of burning zeal like Clark, student life in Japan would be transformed.—Japan is still very young to have men of sterling character; and the great nations of Britain and America, blessed by the benign influence of Christ for centuries, can well afford to help Japan with deeds of love and service. Oh, how I wish that the Church in America and Great Britain might see the importance of such work in Japan and come to her help at once!

Some Attractions of Japan in Black and White

The few characteristic scenes of Dai Nippon that follow will hardly suggest the throbbing, bustling life of "modern" Japan, but they may indicate some of the influences of Nature that have made the Japanese what they are today, and can help make them what they should be tomorrow.

A Touch of the Artistic

The photographer has caught a charming combination of things dear to the Japanese artist: the lake, the wooded hill rising abruptly from the water, the pine tree, the mist, the lonely and antique figure in the foreground.

The picture is suggestive of the influences that have been at work upon the Japanese race for twenty-five centuries and more. One becomes very impressionable who lives in a volcanic land. And in the process of time his race takes on a sensitiveness that is ever seeking to express itself, not only in art and poetry, but also in a desire to please. The Japanese are capable of showing a rare response to the friendly approach of Christian peoples and a sympathetic treatment by other nations. They may yet become the peacemakers of the Pacific.

PEERLESS FUJI FROM SHOJI LAKE

Who has not fallen down in adoration before this wondrous mountain that stands so utterly alone in its union of grace with majesty? One of Hokusai's best picture-books was his "Hundred Views of Fuji," depicting the mountain from every point of view and under every possible circumstance.

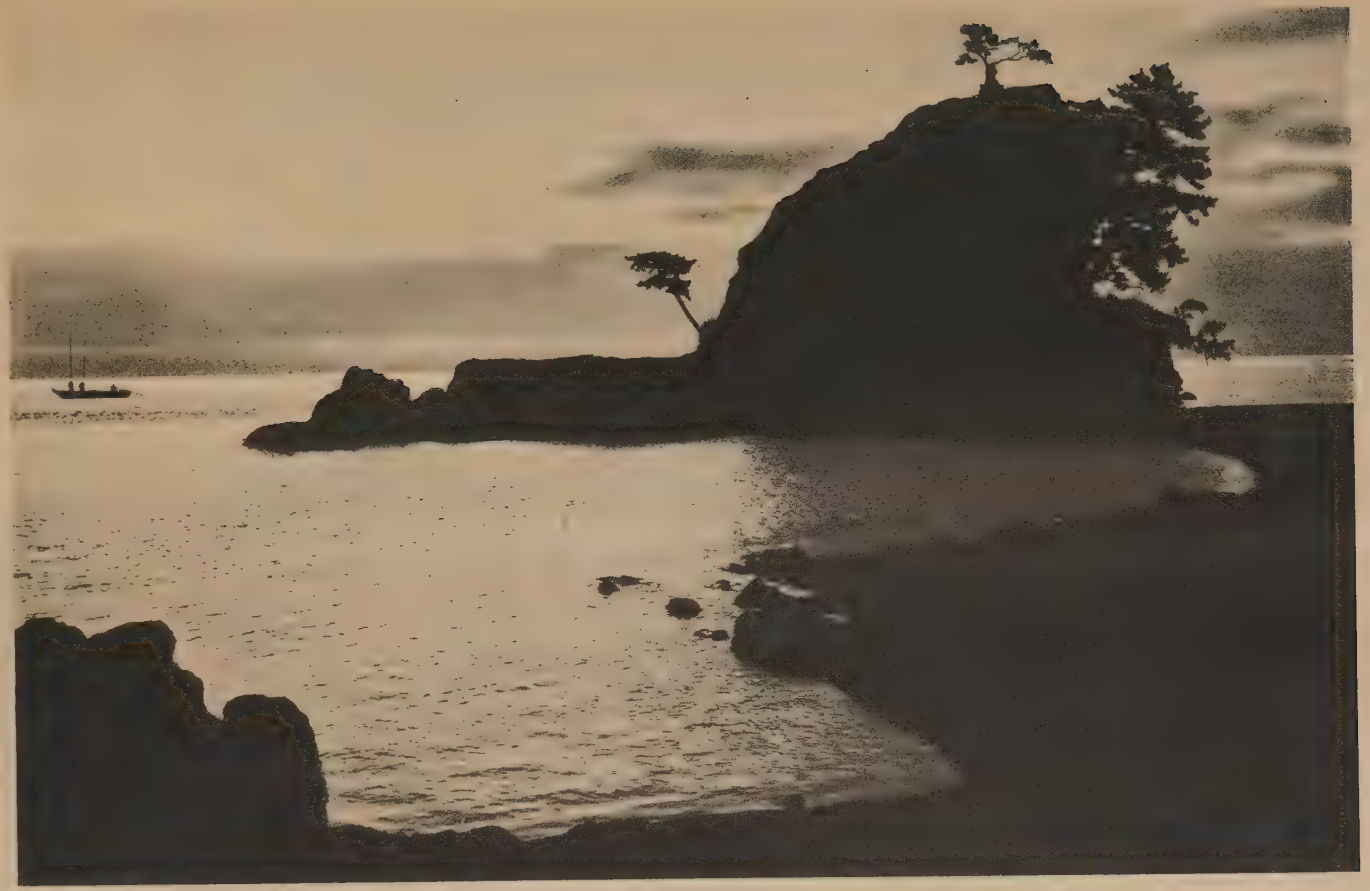
Old Fuji-san has undoubtedly had an ennobling effect upon the generations of Japanese that have felt his spell. Like an "Ancient of Days" he sits today in the midst of Japan's most populous section. Ever calm and cool, he exerts a quieting influence upon the highway thronged with men below, and his serenity cannot be without effect in the raging marts of the great industrial belt that reaches from Tokyo to Shimonoseki, a thousand miles away.

THE PINE BY THE SEA

The Japanese have great respect for the pine. To them it stands for venerable age, and what picture is complete without it!

Here by the sea, this pine, though bent by force of wind and wave, has thrust its roots deep through the sands, and persists in living, whatever the circumstance. It stands as a symbol of what to many in the West is a surprising quality in the character — and spirit — of the Japanese people; namely, endurance, persistence.

The Gospel has found lodgment in a more tenacious race than is ordinarily supposed. Japan, when thoroughly Christianized, will be a friend upon whom the forces of the Kingdom can surely depend in the stress and strain of this age-long struggle for humanity.



SHAPED BY THE ELEMENTS

No landscape from which water is absent finds much favor in Japanese eyes. The "sankei," or "three finest landscapes," are coastal scenes. Oddly shaped islands or promontories, crowned with small, twisted pines or gnarled oaks, rising out of blue, placid waters, are especially prized.

This picture shows how the shores of Japan are being shaped by the elements. Like nature, like people. The impressionable Japanese race is being continuously affected by world thought and movement. At present it is being reshaped by the sea of materialism that is engulfing the East, as it has the West.

But this susceptibility to world-spirit may some day mean a revival of Japan's innate idealism. Much depends upon the spirit of the Western peoples. What could not a sea of ceaseless friendliness do with such a naturally responsive people!

MOONLIGHT IN JAPAN

This and the picture on the next page draw us irresistibly into the realm of religion. And here Japan can hardly be considered a "Land of the Rising Sun." Religiously she is in a "twilight zone," or better, in the moonlight of truth and life. Shinto, Buddhism and Confucianism have all helped to provide the patriotism, shape the philosophy and beautify the social ethics of Japan. Art and architecture, literature and life have been greatly advanced at times through these cults, yet Japan today is searching for religious sanctions good enough, positive and inspiring enough to meet the intellectual and moral demands of the hour!

Give the tiny Christian Church there sufficient time and support and Japan will religiously, as in other respects, become a modern nation.

SEARCHING FOR GOD

A man who devotes his life to religion is voicing his own and his people's longings for the comforting and assuring presence of the Unseen. The Buddhist monk is no exception. He chooses to "dwell in the house of the Lord forever," to "inquire in His temple," and to walk in the ways of holiness.

It is amazing, the transformation in thought and work that has taken place since Christianity began its impact upon the sluggish forces of religion in Japan. The Buddhists vastly outnumber the Christians, yet Christian truth and life are powerfully affecting Buddhism. And many a "searcher" is being led into the temple of the living God, whether he calls himself "Christian" or not.

There are fifty to sixty millions in Japan without a saving knowledge of Jesus Christ. There cannot be, nor is there, any thought of withdrawing from the task of permeating these masses with the ideals and spirit of our Lord.

MOVING WESTWARD

Japan is moving westward with the sun. Her "destiny" drives her toward Asia. She is becoming indissolubly bound to Korea, Manchuria and China. She believes that as a product of both the East and the West she has a peculiar mission to those peoples. What is she carrying thither? Will it be something better than manufactures, money and the materialistic conception of life?

When will the Church in America realize its mission under God to this masterly race?

A JAPANESE PASTOR'S POINT OF VIEW

By AKIRA EBISAWA

Mr. Ebisawa, of Kyoto, is at the head of one of the largest churches of the Congregational denomination in Japan. He was a member of the Committee of Six, whose report is given elsewhere. He likes to call himself a "child of the mission"—owing his start to Miss Adelaide Daughaday's influence, and his nurture to the friendly advice of Dr. and Mrs. Rowland. We cull from his letter to the Editor.

"I hate to see narrow nationalism coming into the Christian conception of evangelism."

"I would like to see our younger missionaries stand erect upon their belief in their own message, whether welcomed or unwelcomed."

OUR younger missionaries are not satisfied with the present situation, and they favor some radical changes in the policy of evangelistic coöperation. They desire to come into organic union as members of the Body. I have reported this opinion to our Board of Directors and they have decided to take any necessary steps to make the missionaries feel more encouraged in their life work in this land. I realize that every mission, and not alone the A. B. C. F. M., in Japan is now passing through a critical period, and that some changes in the policy may be necessary.

Christianity is broader than nations, and Christian workers, in spite of the differences of nationality, can work together everywhere on the surface of the earth, as the whole world is God's field to work in. I hate to see narrow nationalism coming into the Christian conception of evangelism. The Exclusion Act has been a stumbling block with some of our narrow-minded people; but, after all, it is silly to confuse the religious movement with political affairs. And I would like to see our younger missionaries stand erect upon their belief in their own message, whether welcomed or unwelcomed.

WELCOMING BACK THE BENNETTS

This letter to the Board from Messrs. S. Nakai, K. Shimizu, and E. Araki, representatives of the Kumiai (Congregational) Church of Tottori, Japan, comes from hearts joyously released from the heavy load laid upon them when last year we announced that Rev. and Mrs. Henry Bennett were not to return to Japan, and that the Board was not planning to put any more missionaries into Tottori. The return of the Bennetts to Japan has been authorized, and we trust that nothing will prevent their sailing this summer.

The letter shows how deeply "evangelistic" missionaries enter into the life of an interior town, and what a tragedy it is to be compelled to plan for the closing up of our interior stations.

ON behalf of the Tottori church we wish to thank you for the cable that the Bennetts' return has been authorized. We wish there were some way to let you understand what immense relief and joy this news brings, not only to our church, but to the entire community.

We may seem to be boasting, but the fact is that at present Tottori seems to have come into a position of prominence because of the numbers of religious workers who are going out from this little church, and also because of the specially close coöperation between mission and church in all activities. We feel we have been wonderfully blessed in the warm spirit of fellowship and the perfect harmony of forces, so that it has been impossible to say which was American Board work and which the Japanese Church. Perhaps because of this ideal unity in prayer and work this little mustard seed of a church has had such wonderful growth. We are telling you this not to boast, but only that you who are so far away may glory with us and reap your just reward of joy. In order, too, that you may realize what a rare opportunity and big responsibility lies before us, and share with us in the accomplishment of the task only begun.

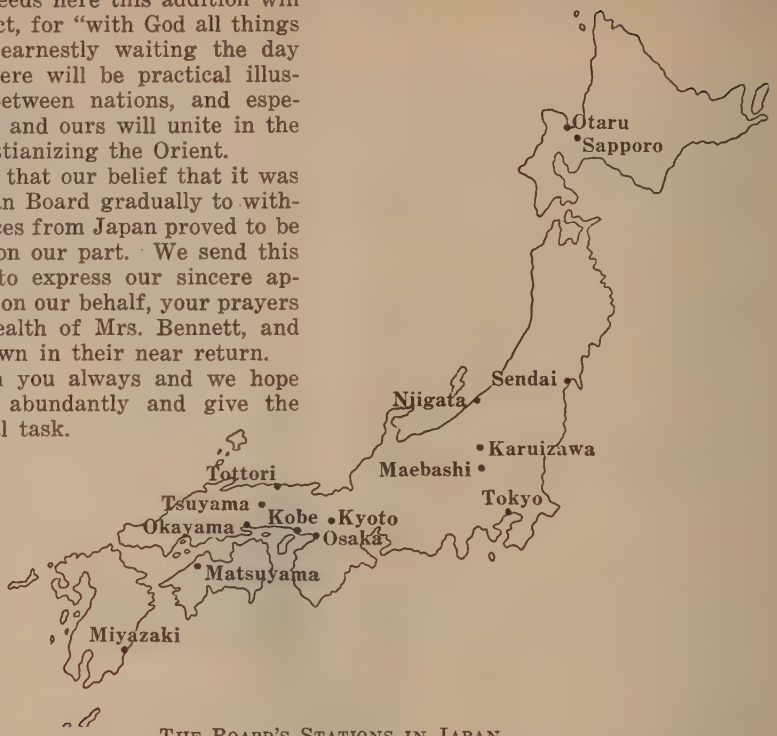
Often in these anxious days we have felt that all of Japan was watching, looking to us to see whether our God will give strength and comfort, or whether all is a vain dream. And so we have prayed night and day for the return of the Bennetts—not for ourselves alone—and our rejoicing now is because we are sure that in this little province in a far corner of Japan we can do our bit to show to all Japan the Gospel of Christian fellowship and power.

And right here we cannot but add that we are always praying that in addition to the Bennetts and Miss Coe some way will be found to send at least one more missionary to help in this task, which is far too big a burden for such a small force. We trust that you will learn more specifically of this matter from Miss Coe, who we understand is to go back to America this year. We firmly believe

that in the face of the needs here this addition will become an established fact, for "with God all things are possible." We are earnestly waiting the day when more and more there will be practical illustrations of friendship between nations, and especially when your country and ours will unite in the tremendous task of Christianizing the Orient.

It is with great relief that our belief that it was the policy of the American Board gradually to withdraw the evangelistic forces from Japan proved to be but a misunderstanding on our part. We send this very imperfect attempt to express our sincere appreciation of your efforts on our behalf, your prayers for the restoration to health of Mrs. Bennett, and your friendship thus shown in their near return.

Our prayers are with you always and we hope that He will bless you abundantly and give the strength for your colossal task.



THE BOARD'S STATIONS IN JAPAN

If the present plan is carried out without modification, probably the mission work of the Board in Japan will eventually be confined to the institutions of Kobe, Kyoto, and Osaka. As the missionaries retire from the other stations their places will not be filled, and the stations will be closed and the property sold—unless the Japanese insist upon keeping the general missionary work going in some of the interior stations.

A COVENANT FOR THE CREATION OF A NEW DOSHISHA

EVERY year, on the anniversary of the death of Joseph Neesima, a sunrise service is held at his grave on Mount Nyakoji by Doshisha students. The thirty-seventh anniversary of his death, January 23, 1927, came on the last day of the special meetings conducted by Mr. Hori, and found the students especially responsive to the spirit of the occasion.

At three in the morning, the Y. M. C. A. boys, under the leadership of Mr. Mulloy, marked the winding path up the mountain, through the thick forest, with scores of flickering candles. At six, in the darkness and bitter cold, three hundred students and teachers gathered at the mountain top for a memorable service. Professor Minaishi and Mr. Hori made earnest addresses. Then Nakamura Eisuke, past seventy years of age, and acting president of Doshisha after Dr. Harada, offered thanks, "with strong crying and tears," for the birth of the new Doshisha. Scores of students made earnest prayers, and then Professor Nakajima read *A Covenant for the Creation of a New Doshisha,* which was signed by every one present. The Covenant set forth the purpose for which Doshisha had been founded, the changing conditions now surrounding it, and a purpose for its future, ending with these words:—

The mission of the new Doshisha is to produce leaders of a new generation. For this purpose, we must arouse ourselves and master the essence of the Doshisha Spirit. We must abandon without hesitation those things which ought to be thrown away in old Doshisha and willingly bury those things which ought to be buried. Being completely regenerated and renewed, we must make a new start, and, changing our minds and refreshing our faith, we must resolve to build a new Doshisha. This is to be the Doshisha Restoration—a spiritual revolution. We believe this can be realized through the unity and cooperation of students and teachers. Above all, let us remember that as Doshisha was founded in this way, so surely we can do it now. Hereby, we who have the same purpose covenant and promise its accomplishment.

ANN HASELTINE BRADFORD REPORTS

The first American doll to reach her destination in Japan writes her first report letter to her young friends in the First Church of Christ at Bradford, Mass. Her story is a sequel to the account given in our March number. The letter is dated Osaka, February 17, 1927.

LONG ago I should have written that I reached here safely, but really I have been so busy with all the parties and receptions that have been held for me, that by night I have been quite tired out. They tell me that people are always sleepy their first weeks in Japan, and I have been no exception. As soon as I finish my supper, I can hardly wait to crawl in between the lovely thick, silk comforters that my friends here made for me, and then my thoughts go to you, and I thank you all over again for sending me way over here.

I thought I should be homesick, but every one is so good to me and seems so glad to see me that I already feel quite at home. That first day, as I got my first glimpse of Japan, I was frightened, and did so wish that I was going to you, my friends, instead of to strangers, and such different strangers. Imagine my joy to find that they weren't so different after all. To be sure, their hair is black, also their eyes, but their friendly smiles soon made me forget that. Miss Cary kept me at her home that first night, and early the next morning showed me the way to the neighborhood house, where she says that I am to live after this. It was fun to ride on the fast interurban, to see the Japanese men and women going to their work, and the children to school. I wanted to talk to them, but could not understand a single word they said. And then we came here and I knew that my long journey was over.

Do you remember how we looked at the pictures of this building together before I left? Well, it is just like that, only better, because of the children and people who come every day. The first time I saw the kindergarten room was that first morning. Miss Cary took me by the hand and led me in to meet all the children, who were sitting around on little chairs in a great big circle. As soon as they saw me they all jumped up and came running over to see me and welcome me. I bowed my prettiest, way down, the way I had heard that Japanese bow,

WATCHING FOR ANN-CHAN?

A group of the children of Osaka that swarm over the Yodogawa Neighborhood House. Miss Alice Cary and two Japanese kindergarten teachers in the rear

and spoke to them. They seemed to understand just what I was trying to say, and I could understand their happy chattering and laughter, too. They passed me around from one to the other, looked at the pretty handkerchief you had given me, and wanted to see into the little handbag, which I had not lost in all the trip over. Then they wanted to know my name, but found it so hard to say that they made it shorter, and now call me "Ann-Chan." The "Chan" is what they put on the end of all children's names out here, and by its informality I knew that they had accepted me as a real friend of theirs. For when they are formal they use "San."

I stayed in the kindergarten for quite a while, and then came back for a quiet time in my own room until I had to give interviews to two of the big newspapers in the city. As I am the first one of our group of friendship dolls to reach Osaka, the men wanted to take my picture, hear all about home, and what I thought of Japan, and how long I was going to visit here. They were seemingly very glad to know that this was to be my home from now on, though they wanted to know if I shouldn't get homesick. That night, and the next morning, the papers had my pictures and a write-up of me, which I have cut out and will send to you, though I know that you cannot read a word that is said.

The next day people began telephoning that they wanted to see me, for they had read about me in the papers. Not only did they want to talk with me, but they wished to see all the pretty clothes you had made for me. Such a reception as I had all that day, and the next one, too. I was really so tired at night that I just couldn't think. The friends here made a big poster, on which they put all my pretty dresses, a celluloid case to hold my passport, and stood me up where all could see me without touching me and getting my things all rumpled. The mothers of the kindergarten children came, and

ANN BRADFORD IN ARMS

Ann-chan, held by Miss Alice Cary, is orienting herself among the children of the Yodogawa Neighborhood House in Osaka.

looked at all the tiny stitches you had taken in my things. They all said they wanted to make dresses like mine for their children. Won't that be fun?

Did you know that this is the year of the rabbit? Everything has pictures of rabbits on it this year, from postcards to the gay dresses the babies wear. When the children saw my nice, fluffy blankets with

THE SLIDE THAT ANN-CHAN WILL USE, PERHAPS

rabbits on them, they thought you were very clever to have picked them out and to have known about this Japanese custom.

I can hardly wait until the third of March for the big doll festival. I am to be formally welcomed that morning in the kindergarten, and that afternoon, at a children's rally in the big public hall here in Osaka. Because I was the first doll to get here, I am to be the guest of honor, the head of the big city settlement coming in his car to get me and take me to the hall. It is rather a frightening thought, and I hope I shall do nothing to disgrace you.

This must go now, but after the third I will write you all about the big meeting. I wish some of you were to be here to stand by me, and help me keep my courage up. But I am going to think hard about you and remind myself that you have sent me and that I am really representing you and your spirit of friendship to the children here in Japan.

THE KINDERGARTEN AND INTERNATIONALISM

By ANNIE L. HOWE

Miss Howe, the Mother of Kindergartens in Japan, the founder of the Glory Kindergarten Training School at Kobe, a teacher of marked personality and force, has written an article for the 1927 "Christian Movement in Japan" on "Christian Kindergartens in Japan." We quote a brief portion of it—that which suggests her effort to bring the little ones into the life of the world—and add a paragraph from a recent letter.

THE first step is a knowledge that there are other countries on the globe.

Never to be forgotten is the morning when the debt that Japan owes to Peru was presented. The teacher in charge drew a tragic picture of a man who was ill and who needed medicine that came from Peru. She pictured the trees cut down, the bark carried such a long distance to the ship, the voyage to Japan, and the preparation of that fine white powder. Each child was given a paper containing a portion of the powder—a very small portion—and, when told to do so, the papers were emptied into the tiny pink mouths.

Oh me! it is fun even today to recall those faces. But they were assured that medicine like that made the man well; and Peru they are not likely to forget!

A gentleman from India came into the Kindergarten and taught an Indian salaam to one little girl whose courage was equal to the ordeal. The rest of the children did not seemingly pay much attention, but when the good-bys were said at noon each tad of them gave the teacher that salaam from India.

The stories have been told of the suffering children of Belgium and France. The children have learned of the Washington Conference. That they knew what it was all about is made evident by the

LESSONS IN CITIZENSHIP

The Glory Kindergarten children learn here not only national, but also international duties. In this Japan seems at times far ahead of America.

remark of one little reserved boy in the baby class, who went home and told his father that Japan should stop building so many battleships! "And where did you learn that?" said the astonished father. "In the Kindergarten, of course," said his precocious(?) son. "Well," said father, "your brothers go to the Chu Gakko (Middle School) and they do not know *that* yet."

And it will be well to note that a Japanese educator remarked, "The children in the Christian Kindergartens are learning of international relationships, while the children in the primary and middle schools of Japan lack that important knowledge."

And so, step by step, these thousands of little children are being led on in the foundations of soul discipline. Searching the files of the Japan Christian Kindergarten Union, we find listed the children's gifts to leper homes, orphanages, Russian refugees, Red Cross hospitals, famine relief in China and Armenia, the war suffering children of Belgium and France, and the sufferers of the great Tokyo earthquake. The gifts have been amazing in quantity and quality, and the list is only touched.

A review of these kindergartens and training schools of Japan makes one exclaim, "What hath God wrought!"

It has recently been reported that John R. Mott has said, "We are producing Christian activities faster than we are producing Christian experience and Christian faith; the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."

But read the record of the consecrated lives of many of the young women who are being sent out from the Christian Kindergarten Training Schools; read of the little children of the Kindergartens, those in the slums, and those for the wealthy and cultivated; read of these little ones who learn of the one true God, who learn to pray, who lead their parents to pray, and indeed lead those parents into "acquaintance with God," and realize that in these young women, in these thousands of children we find the "soul discipline" that Dr. Mott sees as vital for the world today.

* * * * * * *

I wish you could have heard the talk one of our teachers gave to the kindergarten children at the service this morning; you would have realized what our kindergartens are doing in laying good international foundations. In beautifully simple words she described the growth of an international spirit during the last Era—that of Taisho—so short—only fifteen years; among other things she cited the fact of the Prince's stay in England: how he liked it, what friends he made, and how he would like to go again. She spoke of Japan's desire to be friendly with other lands, and then she told them of the new Era, "Showa" (Peace), and that it meant that Japan would like to be friends with other people and meant to be.

FESTIVAL, FIRE AND EARTHQUAKE

By DWIGHT W. LEARNED

Dr. Learned, of Kyoto, writes of three "notable events" that occurred near him in March. No wonder that those who live in Japan develop great powers of adjustability!

SEVERAL notable events have occurred here since I last wrote, and to begin with a pleasing one, you have doubtless read of the movement initiated by Dr. Gulick to send dolls to Japan as an expression of international good will. A great number of dolls have come—the papers speak of it as ten thousand—and on the third of this month, which was the Girls' Festival, appropriate services of welcome were held in various cities. I went to the service in the beautiful Public Hall here and was very much pleased with the way it was done. Delegations of girls from all the primary schools and all the kindergartens in the city filled the great hall, and a great number of the dolls were displayed in tiers on the stage. A large chorus of girls sang the "Star Spangled Banner," and led the assembly in singing the Japanese national song; an official of the education department explained the meaning of the occasion; the small daughter of one of the Episcopal missionaries made a brief address presenting the dolls, to which a little Japanese girl replied; and all the children united in singing a song written for the occasion. A very beautiful service; it must have been profitable.

Only three days later, Sunday, the 6th, there was a very different event. I was just getting to bed, towards ten o'clock, when I heard the sound of fire-engines, and soon was told that there was a fire in the Girls' School. By the time I got dressed and got out of the house, it was plain that the Pacific Hall, the building nearest us, was all in flames. The city has a modern fire department and a full water supply, but it was too late to save the building, though the fire was confined to that one building. The gymnasium and another building joined by a corridor to the Hall were unharmed. In fact, some of the rooms on the ground floor were intact, and even the books in the bookcases in the corridor of that building were untouched, but the center of the ground floor, with the whole second story and the roof, were burned out. The brick walls stand.

The building was insured; the question now is how much the insurance company will allow for the damage. We are sometimes inclined to be vexed

by the paternalism of the government of Japan, but at such a time we admire its efficiency. In a very short time after the discovery of the fire, the street, for two or three blocks in front of us, was occupied by police and gendarmes, so that absolute order was preserved, and three Red Cross nurses were on hand to render first aid to any who might be injured. And before the fire was out, the police had discovered that it was caused by a bad servant. This building was built by a gift from the Woman's Board of the Pacific in 1911, and was used for classrooms for the academy. It is already planned how to provide for the classes for next term. All available rooms will be used at the cost of a good deal of inconvenience, but still the work will go on. By the way, a new dormitory for girls has just been finished.

You can well believe that we did not get much sleep on the night of the fire. The next evening, the 7th, we were rejoicing in the prospect of an undisturbed night, when the house began to shake, and we had one of the most severe earthquakes that we have experienced. It was hard even here on those of weak nerves, but did no real damage; but farther away, in the parts of this Kyoto prefecture near the Japan Sea, it did very great destruction, as you doubtless have read. It would have been a disaster of the first magnitude if there had been large towns in that region. I think there was no Christian work in any of the villages which were destroyed, but the mother of Miss Matsuda, the Dean of the Girls' School, was among those who were killed. The misery of the people was increased by the great amount of snow still remaining there, so that they had only snowdrifts to take refuge in.

PACIFIC HALL, DOSHISHA

This gift of the American friends (W. B. M. P.) of the girls' department of the university at Kyoto was recently badly damaged by fire

BOOKER'S BOOK IN TURKEY

BY LEE VROOMAN, OF SMYRNA

OUR primary job out here is producing people of the right sort. One way of reaching people is by books. So we have an increasing number of children's stories in the Turkish language on sale, thus putting across good literature, and also ideals of service, health, purity, clean fun, honesty, co-operation.

But nothing much had been done for young people's literature. So International College decided to get out a series of books for young people. After some discussion, the first book decided upon was Booker Washington's "Up from Slavery." The story of a man born a slave, member of a despised race, working his way through school; by sheer grit, hard work, and character, becoming one of the great Americans of the last generation—such a story grips and has inspiring power. Incidentally the sound common sense of the man has much that can be applied to this corner of the globe.

We wrote Dr. Moton, President of Tuskegee, and he not only most graciously gave his permission to translate the book, but also sent pictures and other

material. One of the teachers in the American Collegiate Institute, a sister of a professor in the National College of Law, translated it into good idiomatic Turkish, working at it evenings and completing the task in about three months.

The printing was done at Constantinople and supervised by Dr. MacCallum. Here it is necessary to sell books at from twelve to fifty cents if they are to find purchasers. We decided finally on a twenty-cent edition, which meant that the college would lose a little money even if the edition sold out. The books were placed on sale about three months ago and have had a slow but steadily increasing sale since. Some copies were sent to the National Minister of Education in Angora. He wrote back much pleased, and asked for ten copies to give his colleagues in his department or in the Cabinet. He then had a notice published in all grammar and high schools, urging the book on teachers and students, and asked us to get out other books of a similar nature. Finally, just as he left for a tour of Europe, he said he would buy five hundred copies for school libraries. So the influence of this book will penetrate the furthest corners of Asia Minor. Also, through arrangements made with a wholesaler, it will be on sale in every important city in the country.

Every book carries its message. It is a message of permanent value. Every reader learns more about us and becomes a friend. Every reader is bound to catch some of the unconquerable spirit of service of Booker T. Washington. So such a life will serve Turkey in a variety of ways.

This is the beginning of the story of a book.

A Bookstand in Turkey

A Turkish Bookstore

WHAT A SOUTHERNER THINKS OF THE WORK OF THE AMERICAN NEGRO IN AFRICA

By HENRY C. McDOWELL

The work at Galangue is manned and financed by representatives of the colored Congregational churches of the U. S. A. Mr. McDowell—a product, as our readers know, of the American Missionary Association's work—reports a visit of such marked significance that we give the story a place of special prominence.

LOTS could be said about the hunting party. They had come from Northern Rhodesia in trucks all the way across Africa. A certain Dr. McMillan, 1309 South 19th Street, Birmingham, Ala., was the man financing the hunt. They had spent upwards of £2,500 already. Imagine Dr. McMillan's surprise at finding a bunch of Southern Negroes out here and being the guest in their home. He was a good sport, however, and equal to the situation. I wish I could get a chance at about 100,000 out here in Africa under similar conditions. Moreover, there was not much trouble warming up. He is of the same McMillan family that has done so much for Mobile. My wife's grandmother has been the seamstress for that family for many years, and my wife knew all of them. This McMillan family married into the Parker family of Sumter County, Ala., and for two years of my life I played around in their yard. He knew all the outstanding Negroes of Birmingham and of Alabama.

He was wonderfully impressed with our work. This trip was his third through Africa, and he claims that our program and emphasis is way above anything that he has found anywhere.

We made the most of his medical skill. He worked for one and one-half days helping with all our difficult cases. He got greatly interested, and seeing our necessity for a hospital, promised at least $1,000 toward a unit of the hospital by next April. He visited the dormitories, and was greatly impressed by their cleanliness, but grieved by the fact that some of the fellows had no blankets. He immediately started a blanket fund, and donated 100 blankets to the Boarding Department. He made me a present of a high-class Kodak Cinema, with 1,200 feet of films. We plan to take a moving picture illustrating certain native customs, and also the life of the station. Get the churches ready for some moving pictures showing Galangue life as it really is. He also gave me a Graflex Kodak—the kind of thing that I never would have money enough to buy for myself. He declares that he will see a few things through for Galangue Station. I plan to get the McDowell Club in touch with him.

He plans to run a series of articles in the *Birmingham News* about his trip, and is going to feature Galangue Mission in one number.

LIGHTS OF KOBE

By GRACE T. DAVIS

Mrs. Ozora Davis' book, "Neighbors in Christ" (1926), tells the remarkable tale of the fifty-eight years of W. B. M. I. history. We wish every reader of the "Herald" could catch the inspiration of this story. There are still some copies left at the old W. B. M. I. rooms, 19 So. La Salle Street, Chicago. The book retails at one dollar, postage prepaid.

The portion of the story quoted here has to do with results of the W. B. M. I. work in Kobe through the Glory Kindergarten and Training School, the Woman's Evangelistic School, and Kobe College.

RECENT photographs made in the great observatories have enabled us to see in what seemed blank space, a multitude of stars. More and more spring into view as the power of the great telescope grows, until the blank inches glow with points of light, so thick that it seems they must collide in their movement with one another. Yet the hitherto unknown stars are so far apart that our imaginations can scarcely conceive their distances. Still stronger lenses would bring to us, more and more, planets, nebulæ, constellations never perceived.

And so it is with the results of mission work in Japan. They are immeasurable, extending to people of whom we shall never hear, going on and on into the vast future. Out of the countless multitude of results, can we picture only one or two—simply for our own awakening to a realization of all that is unknown. For instance—there is Mrs. Fukunaga, who has been the means of bringing help to many in despair. In one home lived a gambler with two daughters. In order to pay his gambling debts he sold them both into a life of shame. One became the unwilling mistress of a business man, who belonged to a Christian family, and was himself formerly a professing Christian. Hearing, through Mrs. Fukunaga, of Christ, the unhappy girl turned to Him. The man saw his shame in her transformation and returned to Christ, while the girl went home. Twice her father tried to kill her because she refused to be sold again, but finally he himself was awakened to his sin. The other daughter was dying as a result of her past experience, but the whole family turned to Christ, and later the surviving daughter became a shining Christian influence and married an earnest Christian.

There is Mrs. Jo, whose heart was sorely disturbed over the many suicides which occurred near a railroad bridge close by. Finally she put up a little notice: "To the person planning suicide. Do not do it until you have come to talk it over with me." In two and a half years seventeen hundred and nineteen persons were thus saved from throwing away their lives.

There is the crippled poetess, Miss Zako, who is carried to special meetings in the church on her cot. She is the teacher of daily Bible classes, which gather about her bed.

There is a young married couple who are very grateful to Fukunaga San, because when they were starting their new home she aided them with advice. She found on a blackboard they had written, "We are a newly married couple, and if we want a happy home there are many things we must be careful about:—

1. Being thoughtful of each other;
2. Being good neighbors;
3. Spending our money;
4. Choosing our pleasures," etc., etc. But they wanted Fukunaga to be sure that nothing was forgotten!

Miss McCausland says that on going through the slums one day she was a little afraid that the poor folk might resent their seeming curiosity. But she was told that the children, and even a tough-looking youth, remarked, "Oh, they are Christians, and Christians like poor folks."

Thus is the kindness of the love of Christ shining afar from Kobe.

A NEW APPROACH IN MISSIONARY EDUCATION

By CARL M. GATES

A review of Prof. John Clark Archer's (Yale) most recent book. Published by the Missionary Education Movement, New York. Price, $1.75.

THE work of missionary promotion is rapidly becoming a work of missionary education. Appeals to the emotions will, of course, always be in order, if not overworked, but those who are in close touch with the churches are sensing a growing desire for something more thoroughgoing than a presentation of the romance of missions as a basis for missionary giving. People are thinking of foreign missions in the light of what they learn from the newspapers and magazines about present-day international problems. Is there any room for foreign missions in a country like China, where nationalistic feeling is rampant? If we recognize the right of every people to determine for itself the kind of instruction to be given in its schools and the form of organization which its religious life will take, if we acknowledge the spiritual values in every religion and realize sympathetically how many grounds other nations have for protesting against the preaching of "Christianity" as it is often presented, we are driven to a new and deeper study of the whole question of foreign missions. The leaders in our missionary enterprise have thought the problem through and worked out an apologetic which is undisturbed by the changing conditions in other lands. But the people in the churches have hardly begun to appreciate the significance of what men like Dr. E. C. Moore and Dr. E. Stanley Jones have been telling them. And until they do, the springs of missionary giving are likely to be choked by a mass of undigested ideas about international relations.

The only remedy is a process of education—for adults as well as for children. The desired results cannot be accomplished in a hurry. New ideas are not easily assimilated. High pressure methods of money raising cannot begin to compare in importance with a carefully planned program of missionary education, patiently and persistently followed out year by year, and including all the various departments of church life and all ages in the parish. Moreover, "missionary education is for our own salvation, too," as well as for the sake of a more adequate support of the missionary undertaking. Showing missionary curios may arouse a fleeting interest, but the Christian attitude toward other races must rest upon an appreciative understanding of the way they think and feel, and not simply on a knowledge of their peculiar customs.

And here, it must be confessed, a great deal of the so-called missionary education in our churches has fallen short. We have been too much concerned with superficial features, instead of setting ourselves to the task of interpreting the thought and feelings, the spiritual aspirations and struggles of the people we are studying. The leaders of the work in our churches need a clearer understanding of the real objectives they are trying to reach, as well as a better technique. It is to meet this twofold need that Dr. Archer has written his new book, and he has succeeded admirably. Every pastor and every missionary-committee-chairman ought to study it carefully.

The first part raises the whole question of the spirit and purpose of the missionary enterprise and suggests a new approach to the study of the non-Christian faiths. The general problem with which the book is concerned is defined as "Our (Christian) interpretation of the essential character—that is, the origins, development, complexity and fruits—of the non-Christian religions, for the sake of understanding, appreciation, coöperation, and Christianization—of ourselves as well as others." Following an extended discussion of the theory or philosophy of missionary education, the author goes on, in the second section, to outline in clear and practical fashion the organization of a parish-wide program, and then takes up in the last part of the book various materials and methods of missionary education. In this connection a detailed description is given of a large number of possible "projects" which might be used by a church making a thorough study of Islam.

The author writes out of wide experience as a missionary in India, as a scholar in comparative religions, and as director of church-wide programs of missionary education. He has just completed a Moslem project in a New Haven church, so that the wealth of material suggested all bears the stamp of successful use. He has given us a source book of the greatest value—definite in its descriptions and directions, and with abundant bibliographical references for those who want to delve after further facts. Methods are suggested which can be used in small churches or large, by untrained leaders as well as by experts.

If the book can be read and used as it deserves to be, it will help to lift the missionary programs of our churches to a distinctly higher level.

THE HOME BASE

The American Board at Omaha

The unusual situation exists by which the Board is to hold two Annual Meetings in the same fiscal year. A meeting was held at Akron last October, and now, following the arrangement entered into by the National Council, another meeting will be held at Omaha during the session of the Council, May 25 to June 1. At this time a new method is to be followed in the matter of the division of time between the Council and the missionary societies, whereby each society will be assigned for its legal meeting only enough time for the transaction of business, the hearing of reports, and possibly one or two addresses. But in connection with the sessions of the Council, when appropriate themes are under discussion, the Mission Boards are asked to provide a certain number of speakers.

Under this plan, the 117th Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at Omaha, Neb., in the First Congregational Church, of which Rev. Frank G. Smith, D.D., is pastor, on Tuesday, May 31, from 9 to 12 A.M. At this session, in addition to the election of members and officers, the amendment of by-laws and other routine business, there will be a statement as to the financial situation and outlook by Secretary Eddy; brief addresses by Mrs. Lucius O. Lee and Miss Carolyn D. Smiley, of the Board's staff at Boston; Dr. Robert A. Hume, the famous veteran from India; and Miss Hazel K. Hotson, of Turkey.

Our Part in the General Program

American Board speakers will also appear in the various sessions of the Council. On the afternoon of May 26, there is to be a discussion of Interracial Relations, at which Rev. Ray Phillips, of South Africa, will address the Council. On account of his extensive social service work at Johannesburg, reaching many tribes in their contacts with the whites, he is in a position to discuss with rare intelligence and helpfulness the intricate problem of race relations in the sub-continent of Africa. Dr. John J. Banninga, of India, will engage in the discussion of Church Union on May 30. His contribution is based upon the consummation of Union in South India, he having been in the very center of that movement from the start.

On the afternoon of the next day, in connection with the topic International Relations, three representatives of the Board will probably appear: Dr. Timothy Lew, the distinguished Chinese scholar, Dean of the Theological Department of Peking University; Dr. F. F. Goodsell, Secretary of our Turkey Mission; and some representative of our work in Mexico. That same day Dr. Rockwell Harmon Potter, as President of the Board, will make his annual address, his theme being "The Foreign Policy of the Congregational Churches." Dr. C. K. Edmunds, of the Canton Christian College, who is coming to America, will address the Council on conditions in China. There is to be a discussion of Christian Education, with Secretary James L. Barton as one of the speakers on the evening of June 1.

A new feature this year will be the holding of a sectional meeting under the auspices of the American Board on the morning of Monday, May 30. The subject chosen is: "The Outlook for Christianity in China, an Open Discussion," at which missionaries and others from China will explain the present situation, discuss the problems involved, and answer questions. The following missionaries will participate: Rev. Robert E. Chandler, Rev. Harry S. Martin, Rev. Robert B. Whitaker, Rev. Charles L. Storrs, and Dr. Obed S. Johnson.

The Exhibit this year should be of unusual interest, as it will deal in one section with the use of the Project Method in the churches. There will be dramatic demonstrations of how a church might well receive its project and carry through a campaign of education for the various departments and groups in the parish.

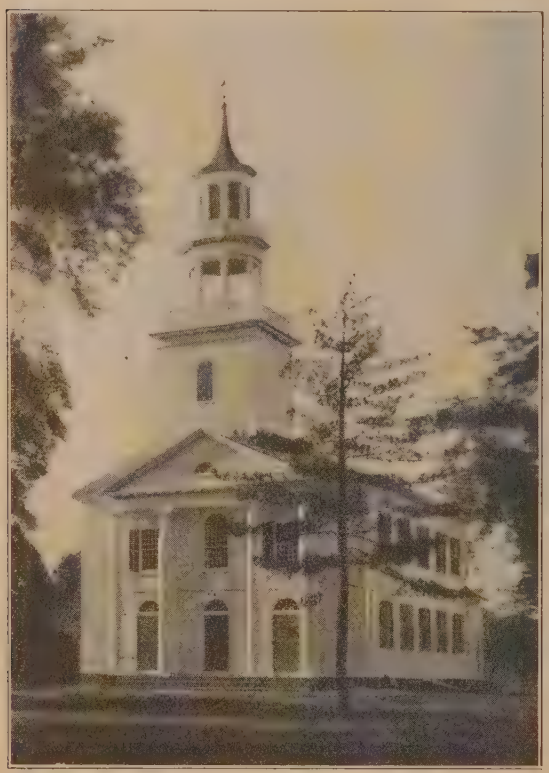
Importance of This Meeting

At Omaha there will be a full meeting of the Prudential Committee—that is, of the members from all over the country—at which the problems of the Board on its leading fields will be discussed, particularly countries like China, Mexico, and Turkey, where the governmental situation is to the front. Also at Omaha will take place the first meeting of the Commission on Missions on the new basis, whereby the Commission will be constituted of the thirty-six members on the Prudential Committee of the American Board, an equal number of directors of the newly organized Home Board, together with nine members-at-large. The Commission at that time will not only effect organization, but will make a study of the missionary situation in the denomination at home and abroad, with reference to placing before the churches far-reaching plans in the matter of missionary education and finance.

We rejoice that this series of meetings is to be held at a central point like Omaha, and in a beautiful and capacious church, where business can be conducted with comfort and dispatch, and where there can be an atmosphere conducive to worship during the daily periods to be conducted by Dr. Oscar E. Maurer, of New Haven.

Ohio Church With Remarkable Record

There has come to our desk a photograph of the Congregational Church building at Talmadge, Ohio, the oldest still in use in that state, begun in 1822 and modeled on the "meeting house" of old New England. A group in this church sent a contribution to the American Board 110 years ago, and in September, 1826, the women of the church organized the first foreign missionary society west of the Alleghenies, by name the Female Association of Talmadge. The celebration of its centennial has brought to light many facts of historic interest. It seems that the constitution was suggested by the agent of the American Board, Mr. William Slocum. The annual dues were fifty cents a year, and five



The Church at Talmadge

collectors were appointed to secure silver, if possible, or if not, goods of various kinds. Cash was scarce in those days, but we find that in 1828 the society gave $35.65½, a piece of cloth valued at sixty-two and one-half cents, and four pairs of stockings. In 1843 the society sent eighty-three dollars to the American Board, besides forty-two yards of flannel, which the donor undoubtedly spun and wove herself. By this time it had begun to contribute to other causes—the Home Missionary Society, American Bible, Seamen's Friend, and Education Societies. Since 1843 the records are complete, and show that for many years the Talmadge church has contributed at the rate of a thousand dollars a year to various missionary organizations.

At the centennial meeting, held last fall, the people gathered from neighboring towns within the Puritan Association for a delightful program. Seven of those who took part are great-granddaughters of former members of the Female Association. The present officers are: President, Miss Anna Barnes; Vice-President, Mrs. Frank Wright; Secretary, Miss Delia Howland; Treasurer, Mrs. Arthur Watrous. We are indebted to Miss Howland for sending pictures and information, and she tells us that she represents the fourth generation in her family to take the *Missionary Herald.* Those who think historic backgrounds are chiefly to be found in New England might look toward Ohio.

Two Active States

Mrs. C. H. Chandler, President of the Michigan Woman's Missionary Society, reports that group meetings are being held in the various associations attended by the state superintendent, the field secretary, and herself. During April they were having the assistance of Mrs. Lydia Lord Davis at these and other meetings. The women are being urged to attend the state conference meeting in May, and merger plans are being well worked out in general.

The Iowa Women's Society is holding before the churches six objectives, and is hard at work trying to push them, writes the President, Mrs. E. M. Whiting. They are as follows: Three projects for each church (meaning offering for State work, Home Missions, and Foreign Missions); a church missionary committee of both men and women to promote missionary education for all ages; full church apportionment paid quarterly, with two thank-offerings for the whole church; a school of missions or a missionary reading contest for all ages; six missionary programs during the year; a lay delegate to the association meeting.

Men and Missions

Not since the great banquets of the Laymen's Missionary Movement of ten years ago, and possibly not then, has there been anything like the gatherings of men in the interest of missions being arranged by the Laymen's Advisory Committee of the Commission on Missions, under the energetic leadership of Rev. William S. Beard. The second in the series of 1927 was held, March 21, at the Pennsylvania Hotel, New York City, when 600 Congregational men from the churches of greater New York enjoyed the fellowship of a good meal, engaged in the singing of the grand old hymns of the Church, and listened to a series of speeches which laid upon their minds and hearts the facts of our missionary enterprises at home and abroad.

Eyes as well as ears were brought into play, as the after-dinner program was started by Ray E. Phillips, of Johannesburg, and his motion pictures, in connection with his lecture, "The African in Transition." Those who have had the privilege of

seeing the Phillips' film and listening to his terse interpretations, will have no difficulty in imagining the effect. Literally, it was "an eye-opener." Then came Dr. Charles S. Mills with a moving account of what Congregational men are doing at home; and finally, Dr. Rockwell Harmon Potter with an entertaining and convincing address on India, based upon his travel experiences there. Judge Frederick Evan Crane proved an efficient toastmaster, and Mr. Beard made the most of the opportunity to clinch the argument in favor of every man present standing loyally behind the missionary program of his church, especially by means of an attractive folder of facts at each plate. A pleasant feature of the evening was the presence of some thirty students of the Congregational persuasion from Union Theological Seminary.

It was found that a large proportion of the men present attended a similar affair two years ago, when they listened to Dr. Watts O. Pye, and when so deep an impression was made. It is clear that the men's banquet idea has in it vast possibilities for good, and we trust the series may be extended until all the leading centers have been reached. The success at New Haven and New York speaks well for the occasions already arranged at Manchester, N. H., Worcester, Mass., and other points.

New England Has New Secretary

Rev. Judson L. Cross, newly elected Secretary of the New England Regional Committee of the Commission on Missions, with special duties assigned to him in behalf of the American Missionary Association, begins his new work May first. He will receive a cordial welcome from all denizens of the Congregational House and from other leaders throughout the New England district, not only because of opportunities which are coming to him in this new post, but because he has become a pastor dearly beloved through his long and successful ministry in Fitchburg, where he has been minister of the Rollstone Church since 1914. Friends of Dr. Cross consider that he is rarely fitted for this position of missionary influence and leadership, the more so, as for a number of years he has been a member of the Board of Directors of the Congregational Education Society. The son and the grandson of Congregational ministers, Dr. Cross was born in Colorado Springs, but, since his graduation from Yale Divinity School in 1904, he has held pastorates in the Eastern states. His interests as a pastor have been exceedingly broad, and while he particularly represents the A. M. A., it is known that he will be interested fully as much in the foreign work and in other aspects of the missionary enterprise.

Rev. Judson L. Cross

Missionary Speakers

The East has been fortunate in having three missionaries from Africa who have given generously of their services: Rev. Ray Phillips, of Johannesburg, and Rev. James D. Taylor, of Durban, both of whom have had moving pictures to illustrate their talks, and Rev. Frederick Dixon, of Mt. Silinda.

Different phases of the work in India have been ably presented by Dr. Robert A. Hume, who knows that country so thoroughly; by Dr. Banninga, who has been teaching and studying at Hartford Theological Seminary; and by Miss Smiley, who has also spoken before some women's clubs. Mr. Vaughan and Dr. Harriet Parker Vaughan, and Miss Grace Woods have also made colorful India real.

Rev. Harry Martin, of Tunghsien, Dr. F. F. Tucker, Dr. Emma Tucker, and Miss Myra Sawyer, the last three of Tehchow Hospital in Shantung, have been in demand in New York and New England.

On the Pacific Coast, China has been represented by Rev. Robert Whitaker, of Lintsing; Rev. Clarence Neff, of Foochow; Rev. Obed Johnson, formerly of Canton; Rev. Elmer Galt, of Paotingfu. At present Dr. Alma Cooke, of Lintsing Hospital, is on a two-months' speaking trip in Utah, Idaho, Washington, and Oregon. Rev. Fred Goodsell, field secretary of the Turkey Mission, has made a record number of 120 speeches during the fall and winter.

The Regional Committee at Chicago has been routing missionary speakers through its territory. Many other missionaries have been contributing of themselves and their wealth of experience, and the churches are writing enthusiastically of what this direct touch with the foreign field means to them.

Welcoming Miss Uline

Just as this issue gets into the mails, we expect to be welcoming Miss Mary D. Uline to the Congregational House, thus filling up the ranks of our executive officers. Miss Uline is anticipating with enthusiasm taking up her tasks as Secretary in charge of Projects, and she is the better qualified for it because she has seen with her own eyes something of the work in India, China, and Japan. Not leaving New York until the end of November, she has had to travel very rapidly, but she says, "We never take time to rest or get sick." While in India she visited Bombay and Ahmednagar, taking trips to nearby mission stations, and she spent six days in Madura and the districts round about. She writes: "We cannot say enough in praise of our missionaries and their work. Surely our sincere enthusiasm ought to count for something when we get home. What a world vision one gets even from a limited sojourn in foreign countries!"

Miss Uline landed in Shanghai in the midst of the political excitement the last of February, but was able to see four of our missionaries who were there at that time. On going to Japan, she made the most of her visit to Kobe College, and so will be able to bring a direct message to the women in this country who are working so hard to raise money for it.

HERALD QUESTIONS

For the past two years we have been petitioned to start a "Quiz," or "Ask-Me-Another" Department in the "Herald," and last year we tried out one set of questions without receiving any comment for or against. If this new effort arouses any interest we shall be glad to perfect the plan, under the guidance of those who find good use for it. At present it seems best to make reference in our questions to data given in back numbers of the "Herald" for 1927. The figures in each case indicate the pages where the answers can be found.

		PAGE
1.	What does the word "Christian" mean in the Near East?	125
2.	Where are Protestant missionaries refused permission to work?	127
3.	What does the Turkish Constitution give to the Turkish people?	142
4.	Name one refugees' camp where there is a Vacation Bible School.	151
5.	In what New England town was the American Board started?	86
6.	In what country must the mayor of a city keep watch on its places of worship?	88
7.	From what part of China do 99 per cent of the Chinese in business in the United States come?	89
8.	In what non-Catholic religion are rosaries used for prayer?	106
9.	In what mission field has the American Board given over its work to the United Canadian Church?	43
10.	In what social settlement were there twenty-three conversions recently?	44
11.	Who was greeted by 2,000 people of his own tribe when he returned to his native country to help them?	51
12.	How many languages are spoken in India?	54
13.	Where was there recently a small riot of purchasers when Bibles were offered for sale?	55
14.	What mission station, twenty-six miles from any railroad, recently gave a notable agricultural and industrial exhibit?	66
15.	In what country are social distinctions practically eliminated?	67
16.	In what university did the head of the Salvation Army address 4,000 young people lately?	68
17.	In what Chinese town of historical fame have 700 Christians been baptized in two years, with thousands more on the waiting list?	69

SO OUR MISSIONARIES WRITE

PRESIDENT GEORGE E. WHITE SHOWS HOW HISTORY REPEATS ITSELF.

"A graduate of Anatolia College, now a professor in Harvard University, points out that many generations ago Greek colonists moved from their homeland across the Ægean Sea eastward and settled in Asia Minor. There they came in contact with the Persians, and in time a great struggle ensued. The Greeks were driven back upon their homeland, and the Age of Pericles, the Golden Age of the Greeks, immediately followed.

"Again, during recent generations, Greek colonists dwelling east of the Ægean Sea have become involved in a struggle with the Turks, as the culmination of which Greeks have been driven back across the Ægean to their homeland. . . . What is to follow?

"The logic of history indicates that a period of awakening, reformation, and progress among the Greeks is close at hand. Not only the students of history, but other observers take essentially the same view. There are about as many refugees now under the Greek Government as there are families who have been long in the country. By all who are on the ground they are regarded as a vigorous, virile, and hopeful element. Having broken with the past, perforce; having been shocked into new ways of living, new methods of thinking, new conditions in every respect, they are open-minded, open-hearted, and forward-looking. Is the Age of Pericles to be duplicated in our times, along modern lines of interest?

"A good many Americans respond to the order 'Eyes East.' Methods change from generation to generation; ways of thinking, the sense of duty, the perspective of opportunity change from decade to decade. One of the greatest, one of the most challenging possibilities for service during the years just before us lies in American understanding of, sym-

pathy with, the people of the Eastern churches. They welcome friendly American influence and assistance, especially in matters of education, more than ever before."

REV. E. R. HARRISON, AN ENGLISH MISSIONARY, SAYS SOMETHING

"Some people say, as they often said to me in Australia, 'Why take Christianity to the Japanese? They are civilized. They have their code of ethics, they could teach us.' Perhaps so, but that is entirely beside the mark. Christianity is not a mere code of ethics. Christianity is Christ. If we dare say that Christ is superfluous to us, then we might venture to say that He is superfluous to the Japanese. But if we need him, so do they."

REV. BURNELL OLDS, OF OKAYAMA, SPEAKS FOR EVANGELISM IN JAPAN

"I am getting into a new form of work in evangelism that I want to test out as thoroughly as may be before I leave for home. This work is being carried on by the 'Showa Evangelistic Band,' so-called, which is a new organization of pastors and laymen of our Okayama Kumiai churches, started in January, for the purpose of giving the Gospel as wide a hearing as possible during the coming year throughout greater Okayama and the adjoining towns and villages.

"The method of work is threefold: first, in new *kogisho* (chapels) in the city; second, in the homes of our Christians; and third, in the villages and towns outside where Christian meetings have never been held. We are putting our strength into the latter phase of the work at present, though we are not neglecting the other phases. In this work it falls to me to bear the major responsibility, the pastors themselves putting it on me, and I have been busy these first few weeks getting it started. The purpose is to secure as many openings as possible where a Christian meeting can be held, on the broadest religious basis possible, so as not to antagonize representatives of other religions, and also so as to

Continued on page 201

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Conference of Religious Education	*July 21 to 30*
General Conference of Christian Workers	*July 30 to August 15*
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APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of March				For Calendar Year to April 1			
	1927	1926	Increase	Decrease	1927	1926	Increase	Decrease
A. B.	$29,131.00	$53,868.00		$24,737.00	$50,474.00	$113,061.00		$62,587.00
C. E. S.	4,261.00	3,566.00	$695.00		8,475.00	8,539.00		64.00
C. B. Society	3,418.00	4,361.00		1,213.00	7,943.00	15,523.00		7,580.00
C. H. M. S.	8,160.00	8,894.00		734.00	13,571.00	26,509.00		12,938.00
A. M. A.	6,740.00	10,695.00		3,955.00	17,531.00	19,250.00		1,719.00
C. S. S. E. S.	1,124.00	969.00	155.00		3,724.00	3,371.00	$353.00	
C. B. M. R.	6,728.00	1,884.00	4,844.00		11,590.00	8,238.00	3,352.00	
Annuity Fund	1,035.00	1,110.00		75.00	2,092.00	2,067.00	25.00	
Totals	$60,597.00	$85,347.00	$5,694.00	$30,639.00	$115,400.00	$196,588.00	$3,730.00	$84,888.00

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.
The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

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AN ERROR CORRECTED

The sentence on page 156 of the April issue of the *Herald* should read, "Fifty more girls are waiting to enroll in the Girls' School, Adana" (*not* Aintab. Aintab has no girls' school).

A MOSLEM PREACHING CHRIST

In Alexandretta, an unhealthy, low-lying seaport, a Moslem Persian has been conducting a revival, during which about thirty of the villagers came into a new life. The sight of a Moslem preaching Christ has had a strong influence on indifferent Armenians.

SHEPHERDS ABIDING IN THE FIELDS

All through the country-side the little mountain village of Fartuslu in Syria is known as a community where practically all the inhabitants are evangelical Christians. There are only seven persons in the village unconverted, it is said. But many of the boys are shepherds, and must tend their sheep on Sunday as well as the other days of the week. So for them the pastor holds a special "Shepherds' Service" on Sunday evenings. Rev. John E. Merrill, of the American Board of Foreign Missions, who is located at Aleppo, Syria, says that the Moslem shepherd boys love to play on their pipes the "Shepherd Hymn" which they have learned from the Christian shepherds. The words run, "O Jesus, Thou art the gracious shepherd. I am a little lost sheep."

WHITE MAGIC IN THE BLACK MAN'S COUNTRY

The radio enthusiast in America who stays up until the wee, small hours of the morning in the hope of getting San Francisco or Boston, will envy Arthur J. Orner, of Mt. Silinda, South Rhodesia, Africa, who arose leisurely at the kindly hour of seven on New Year's Day and tuned in on New York City. He admits that it gave him a weird feeling to hear the midnight chimes and shooting in America when it was seven o'clock in Africa.

A MEMORABLE SUNDAY FOR MATSUYAMA GIRLS' SCHOOL

The plain, white-walled assembly room of the Matsuyama Girls' School will always be hallowed by the service held there on Sunday afternoon, February 27, 1927, when twenty-seven girls and one teacher received baptism. Some of the girls of the school, the Christians, and a few friends of the girls being baptized gathered to take a silent, prayerful interest in the service. The organ solo, the singing of a beautiful anthem by the school chorus, and the warm little speech of welcome given by one of the fifth year girls as the representative of the Christian girls, added a simple dignity and beauty to the words of exhortation of the Rev. Mr. Hori, who performed the baptismal service.

AFRICA AND THE CHINESE

"I was telling my girls one day how the Chinese look and they said it made them afraid," reports Miss Mary W. Hurlbut, of the Means School, Dondi, West Africa. The attention of these girls was then called by Miss Hurlbut to the fact that babies out there cry the first time they see the "pale, washed-out faces" of the white foreigner. And in America sometimes white babies cry at the first Negro man or woman they see. "Why, . . ." questioned Miss Hurlbut of her eager faced group, "why is this so?" Deep thought engulfed the circle of girls. Then came the answer. "Why, it is just because we don't *know* them!" And Miss Hurlbut proceeds to preach a little sermon for the home folks when she says, "Isn't that the truth? Isn't it that that lies at the bottom of most of the misunderstanding and distrust in the world today? I wish that you would make an honest effort this coming year to understand other races and people. It might not be a bad idea to begin near home."

READ

The Congregationalist

CONGREGATIONALISTS have one National Journal for their homes and their churches. It is *The Congregationalist.* It keeps us informed, unites our fellowship, helps in real religion. It represents our Churches and all our mutual interests. It reports the progress of the Christian world; it interprets current events and moral issues from the Christian point of view. It publishes what Christian leaders are doing and saying. It maintains an Open Forum for the free discussion of the subjects which interest its readers. It reports the News of Churches, Missions, Education and Social Service. It gives Comfort and Inspiration. It is a force for Righteousness.

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SO OUR MISSIONARIES WRITE

Continued from page 199

enlist the sympathies of all forward-looking people in the community, whether religionists or not.

"Thus far we have succeeded admirably. We have held three public meetings outside of this city, one of these in the public hall of the village, under the auspices of the local young men's association, but with the Nichiren Buddhist priest behind it and doing most of the work, and another in a public school assembly hall, with the school principal arranging for it, advertising it, and endorsing it throughout. Our method was to present the life of Christ as faithfully as possible, with lantern pictures, letting the facts of the life and the spirit of the character portrayed do their work without any attempt at propaganda. It is thus evangelism that is not evangelism, broadcast seed-sowing for the purpose of breaking down prejudice and winning friends. We believe it is a form of work that is very much worth doing, though we don't know what it may show in the way of results for years to come. And it is this kind of pioneering work that we missionaries are best qualified to do, we believe. If we do not do it, it will probably not be done.

"As a result of this work and other experiences, I have come, therefore, to deplore any realignment at this stage that would detract from the direct evangelistic emphasis of our missionary contribution."

Rev. John X. Miller, of Pasumalai, Writes

"Things move on quietly here. All are well and at their work; we grow slowly but steadily as a church, but our influence is quietly on the increase, for every decade shows a much larger number of highly educated Indian Christians. They are now a force to be reckoned with, and their influence is felt throughout India. Christian ideas and ideals have come to be commonly accepted by all classes and Christian ethics are taking the place of the lower standard which formerly prevailed. One can see great changes in India. The phrase 'the changing East' is certainly most significant, and one is glad to have a share in bringing these changes about."

Mrs. Mary K. Edwards, of Inanda, South Africa, Nearly Ninety-Eight Years Old, Goes Back in Memory to January 4, 1927

"This is to thank the ladies of the Woman's Board for the honor they conferred upon me in sending a cable of greeting at their last meeting. I suppose the ladies who met at Mrs. Bowker's in January, 1868, when Mrs. Thompson stood beside me with her arm around me and introduced me to the little company as their 'first child'—I suppose all of that company have passed on. I remember seeing Mrs. Walker with her handkerchief, wiping the tears away; she sat in the middle of the room. I was then in my thirty-ninth year. That was fifty-nine years ago!"

Concluded on page 208

Something New in Maps

A large map, 8 feet long by 41 inches in width, to hang in churches or church schools. The map is printed in excellent coloring to indicate divisions between the countries, and done on what is called an equal area projection, by which land areas are much more correct in dimension than is true of any other flat map. In the margins are valuable charts showing populations and religions. Printed in good bright red ink are ***the major mission fields of the American Board,*** and in a convenient location on the white space is a list of the chief mission stations.

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THE LIFE OF CHRIST IN SOUTH INDIA

One night, after a meeting conducted by Clarence E. Wolsted, of Manamadura, South India, which had included a showing of the pictures of the Life of Christ, a Hindu came up to Mr. Wolsted and said, "We have nothing like this in our religion." It was easy to understand what he meant. Purity, good will, optimism are not common traits in most of these villages.

THE *CHILD'S COMPANION* IN BULGARIA

Because so few Bulgarian children attend Sunday schools, and because the Sunday schools cannot afford to publish papers, Bulgarian children lack the Sunday school papers that boys and girls in America take for granted. Now, however, the American Mission at Philippopolis is publishing a little paper called the *Child's Companion.* This is nearing the end of its second year and nearly 1,800 copies are distributed of each issue. The editor, a woman with fine mastery of both Bulgarian and English, is a teacher, a mother, and an earnest Christian. Under her able leadership, the paper contains good stories of religious, scientific, and general interest, and is well illustrated. A share of the financial responsibility for the paper is cared for by the Methodist Mission.

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	English Shrines. How Christianity Came to Our Forefathers	71 slides	Secretary Patton
	The Ministry of Healing	68 slides	Secretary Barton
	With the Boys and Girls Abroad	47 slides	Mrs. Alden H. Clark
	Hinduism. The Religion of 333,000,000 Gods	76 slides	Secretary Patton
	Buddhism. The Religion of the Pessimists	74 slides	Secretary Patton
	Mohammedanism. Christianity's Greatest Rival	67 slides	Secretary Patton
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	2. The Forward March of the Zulus, revised 1926	62 slides	Secretary Patton and others
	Four Thousand Miles Through Africa (Combination of 1, 2)	68 slides	Secretary Patton and others
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India.	Glimpses in the Marathi Mission	73 slides	Rev. William Hazen
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	Under Ceylon's Palms, revised 1926	80 slides	Rev. J. H. Dickson
	Village Life in India, revised 1926	61 slides	Rev. D. S. Herrick
	Awakened India	68 slides	Rev. Alden H. Clark
China.	Up the Min to Shaowu, revised 1926	70 slides	Rev. Edwin D. Kellogg
	In Far Shansi	59 slides	Rev. Wynn C. Fairfield
	Tientsin, Where East Meets West	69 slides	Rev. Earle H. Ballou
	Beautiful Foochow, Where the Min and the Mountains Meet, revised 1926	66 slides	Rev. Edward H. Smith
	China's Great Day	71 slides	Secretary Patton
	The Upward Trail in Shaowu, revised 1926	61 slides	Rev. Edwin D. Kellogg
Japan.	Japan—The Land of the Lotus Flower, revised 1926	68 slides	Rev. A. W. Stanford, Mrs. Stanford
	Springtime in Japan, revised 1926	68 slides	Rev. A. W. Stanford, Mrs. Stanford
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Mexico.	Beyond the Rio Grande	80 slides	Rev. Alfred C. Wright
Spain.	Beyond the Pyrenees	67 slides	Rev. W. H. Bowers and others
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In addition to the above, we have a fine selection of hymn slides, which may be obtained for use with the above lectures. We also have available a stereopticon lantern which may be rented for a small fee. The instrument is sufficiently large for Sunday school or auditorium work. It is equipped with a four hundred watt Mazda lamp, and will be furnished from the Boston Office to our constituency in the New England District. Write for available dates and price.

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All above lectures were revised in 1925 and 1926. Many new slides have been added.

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MISSIONARY PERSONALIA

REV. MAX HARRISON was, by a blunder, called "principal of" Jaffna College in our last issue, and the error went unnoticed. It should have been "professor in." Rev. John Bicknell is Principal.

REV. CHARLES M. WARREN, of Miyazaki, has shown to more than 5,000 people in a short time the film story of the Life of Christ. He has given to adults present Luke's Gospel (nicely gotten up for less than a cent), together with a card suggesting the most instructive passages for reading, and an invitation to correspond with him or with the nearest pastor in case other literature was desired. He has given this film nine times in his own home, twelve times in churches, twice in the social hall of a Christian silk-reeling factory, to 350 girls each time, once in the Agricultural School, once in a town assembly hall, once in a theater, once in a country, open-air theater.

REV. WILLIAM P. WOODARD, of Sapporo, has shown the Life of Christ film to over 400 people, using it to interest them in learning more about Jesus from a study of the Bible. Churches were crowded to capacity when this was shown. In one town there was only one family of Christians, but 400 filled the schoolhouse. In a big, barnlike structure 600 people packed themselves; in another place 100 Ainu came from a neighboring village at the invitation of the young people of the church. The spirit of all was fine.

MR. WOODARD has also been carrying on a Bible class for students in Iwamizawa, a town thirty miles from Sapporo. Every two weeks he goes further north to Asahigawa, where he has a class of from twenty to thirty middle school students in the afternoon and a group of adult teachers in the evening. In Sapporo itself a group of Normal School boys comes to his house for Bible study every week. As a result of the work with students during the fall, a new class in preparation for church membership sometime in the spring has been started. Work with a University Club is opening up, and promises well. He finds this work with students decidedly satisfying.

REV. S. C. BARTLETT, of Doshisha, was at Uradome (near Tottori) on the night of the earthquake. He was with a group of Doshisha seminary graduates. They walked ten miles in the storm, over the mountains, until they could get an auto to take them to Tsuyama and Okayama.

Egypt, Temple of Isis Philae

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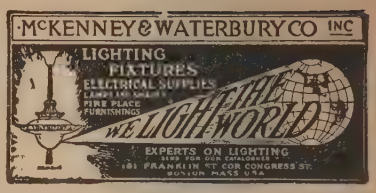
We believe that the oldest reader of the *Missionary Herald* is MRS. C. D. DAVISON, who lives with her son-in-law, Prof. Lewis B. Paton, of Hartford Seminary. She celebrated her 100th birthday on April 4. Would that we might have the knowledge—and spirit—that she has gained through so long an intimate touch with the missionary enterprise!

MR. AND MRS. ALVORD, formerly of the Mt. Silinda School, have named their home in Salisbury "Silinda," a plate on the gate bearing this title. Many of the Mt. Silinda boys have been to see them. Several of the Rhodesia missionaries have also visited them. "We hope to make our home a haven for missionaries needing a change," writes Mrs. Alvord. Mr. Alvord is at present writing an agricultural textbook to be used in mission schools, and to be printed by the Government. The cornfields he planted before leaving Mt. Silinda are bearing bumper crops this year.

DR. DOREMUS SCUDDER, formerly a missionary of the Board, now of Claremont, Cal., writes from India: "This journey round the world is teaching me numberless lessons. One is the tremendous importance of an educational and social (including medical) work; another, the strong drift away from organizational upbuilding; a third, the up-to-dateness of our missionaries as a whole; the fourth, the growing signs of the coming Kingdom, the reality of which lies in the absence of outward show."

In our January issue we reported another honor conferred upon MISS ALICE ADAMS, of Okayama, Japan, by the Japanese Government. We gave the impression, however, that she declined to accept a pension from the Government. We must correct this error, and do so here, even though we still claim that she deserves, and that the Japanese officials believe she is quite worthy of, such a material expression of their regard and gratitude. As for Miss



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MISS SOPHIE HOLT, formerly of Adabazar, Turkey, is teaching in Lincoln Normal School, Marion, Ala.

DR. AND MRS. JOHN T. TUCKER, of Dondi, West Africa, have been studying various institutions in the South, while on furlough. In this they have been financially assisted by the Phelps Stokes Fund.

DR. HUME AT EIGHTY

From India's sunny clime to
Boston's snowy streets

For many years DR. ROBERT A. HUME, of India, has been the missionary pastor of Central Congregational Church, of Worcester, Mass. The people of Central Church, meeting in their missionary institute on March 16, sent a greeting of reverence and affection to Dr. Hume on his eightieth birthday, March 18.

Dr. Hume was deeply touched by the many loving and appreciative messages which he received from all over the world.

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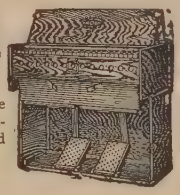

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THE CHRONICLE

Arrivals on the Field

February 10. In Madura, India, Dr. Anna M. Otto, returning to the mission.

Sailings for the Field

March 19. From San Francisco, Miss Eunice T. Thomas, returning to Foochow Mission.

March 29. From Seattle, Mr. and Mrs. Jesse B. Wolfe, returning to the North China Mission.

April 6. From New York, Dr. and Mrs. Lorrin A. Shepard, returning to the Turkey Mission.

Arrivals from the Field

March 24. In San Francisco, Miss Bertha H. Allen, of Foochow, China.

March 28. In Seattle, Rev. and Mrs. Charles L. Storrs, of Shaowu, China.

Births

February 12. In Chicago, Ill., a son, Paul Frederick, Jr., to Mrs. Paul F. Doescher, former Young People's Secretary of the W. B. M. I.

February 14. In Madura, India, a daughter, Gwendolyn Mary, to Rev. and Mrs. Clarence E. Wolsted.

April 6. In Newton, Mass., a daughter, Ann Bliss, to Dr. and Mrs. Mark H. Ward, of the American Board.

Deaths

February 24. Rev. William C. Miller, aged 63, formerly of Canton, South China Mission.

March 20. At Meriden, Conn., Dr. George T. Washburn, aged 95, formerly of Madura Mission, India.

March 27. At Wellesley, Mass., Rev. William W. Sleeper, aged 64, formerly of the Bulgaria Mission.

March 29. At Hartford, Conn., Mrs. Samuel Green, aged 90, formerly of the Ceylon Mission.

April 9. In Walpole, Mass., Rev. Edwin A. Adams, D.D., aged 90 years, formerly of the Czechoslovakia Mission.

An account of Dr. Washburn's life will appear in the June *Herald*.

REV. WILLIAM W. SLEEPER

Rev. William W. Sleeper died at Wellesley, Mass., on Sunday, March 27. Though he spent most of his pastoral life in America, particularly in Massachusetts, he was always considered a beloved member of the American Board's family, having served in Bulgaria as a missionary from 1882 to 1887.

Mr. Sleeper was a rare musician, as well as minister. His hymns are sung today in Bulgaria, where he is remembered with undying affection. One of his best musical contributions

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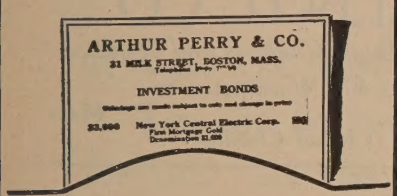

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REV. EDWIN A. ADAMS, D.D.

Dr. Adams, who died in his home at Walpole on April 9, was born at Medway, graduated from Amherst College in 1861, and was the last surviving member of his class. He studied at Union College and graduated from Andover Seminary. After four years as pastor in North Manchester, Conn., he spent ten years at Prague, Czechoslovakia, as a missionary of the American Board. Then for thirty-four years he served in Chicago as pastor of the Bethlehem Congregational Church, a Bohemian institution.

Dr. Adams was the father of a notable family of educators: one daughter is a professor at Olivet College, another is president of Constantinople College for Women; a son is a professor at Princeton, and another son is a professor at the University of California.

A GREAT LOSS

On the death of Rev. Luis C. Yapsutco, at Cagayan, the Filipino pastor and American Board missionaries in conference assembled at Camp Kiethley, passed resolutions of condolence, containing, among other paragraphs, the following:

"He has made a unique contribution to the cause of Christ in Mindanao in the organization and maintenance of 'Ang Dalan,' now published bi-monthly. In outreach and influence this religious periodical has been a power for God in the homes and lives of many who would otherwise not have heard the Gospel message, as well as being a stimulus to the faithful followers of the Master.

"As a church builder, the church soon to be dedicated in Dipolog stands as a memorial of his untiring efforts.

"In collaboration with Mrs. Yapsutco, he helped in an early edition of the Visayan translation of the Bible."

MR. AND MRS. YAPSUTCO

Taken July 26, 1926, not long before Mr. Yapsutco's death

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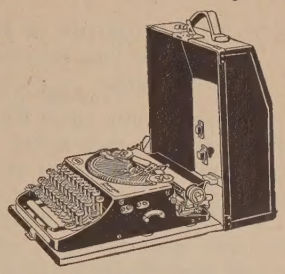

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SO OUR MISSIONARIES WRITE

Concluded from page 201

MISS MABEL E. LARKINS, OF MOUNT SILINDA, AFRICA, WRITES OF THE SPLENDID SPIRIT OF SOME OF THE WORKERS

"Another of our older Christian men has volunteered to open a new school without pay. This is a big sacrifice, as he can earn good wages at carpentry and has a family to support. He is the third man to do this; it is a great help, as we lack both money and men for new schools. The other two men have big schools, of which we hear fine reports, and we are sending them both assistant teachers this year. A nineteen-year-old boy who graduated last year opened a new school at Honde, and all of his forty pupils have confessed Christ. He was one of the four who received a great blessing at the beginning of the revival in 1923. He proved to be a good evangelist while still here, and his greatest desire now is to have more training for this work.

"Johannes Myocha, the pastor of the Silinda Church, has surprised us all by his fearlessness in fighting evil both in the church and out of it. He seems to have won the confidence of the young people and is doing a great work among them. The church has decided to take a stand against some of the doubtful practices among the young people, and we see good results.

"Twenty of the twenty-three boys and girls who graduated in November were within a month placed for the coming year, and with all these graduate teachers we are now able to raise the standard of the outstation schools. It looks like a very promising year for our outstation work. Mr. Neilson, our new Native Commissioner, is pushing the educational work with all his might and we are beginning to see results."

THE SPIRIT OF THE MORNING IN THE SUNRISE KINGDOM

By J. Allen Jenkins, of Doshisha, Japan, in the "Mission News"

I'm going to sing a song,
An old, old song.
I'm going to dance a fairy dance
The whole day long.

I'm going to find a tree,
A great, tall tree;
On its very tippest top
You'll find me.

I'm going to sail the skies,
The wide, wide skies.
On a cloud I'll be
Just my size.

I'm going to drink the dew,
Next year's dew.
I know where they keep it—
You come, too.

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Lisle	1.85	Silk faced	1.50
Lisle (extra large size)	2.50	Silk	2.25
Silk (hemmed top)	2.85	Heavy Silk	3.00
Silk (ribbed top)	4.50	All Silk (full fashioned)	3.00
Silk (full fashioned)	4.75	BOYS' and GIRLS' *All Sizes*	
Silk (outsize)	5.25		
Silk (full fashioned)	5.75	Cotton	1.00
Silk (full fash.) (outsize)	6.75	Fine Cotton	1.50
Chiffon (lisle top)	2.85	Lisle	1.50
Chiffon (all silk) (full fash.)	5.75		

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